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FOR AUSTRALASIA 6^D

JULY, 1906.



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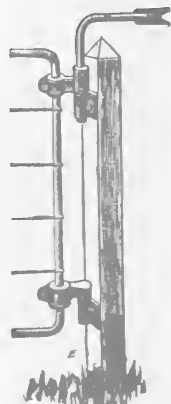
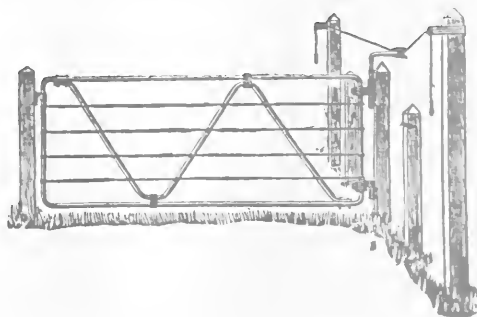
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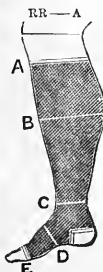
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EDITORIAL.

TO OUR READERS.

This month we enter upon a new stage in our history. From henceforth "The Review of Reviews" will be Sixpence, and we publish a Serial Story. We have been steadily forging ahead even at Ninepence, but we feel that there is a still larger constituency to be reached, and our aim is to make "THE AUSTRALASIAN REVIEW OF REVIEWS" the best-read magazine in Australasia. Will you help us? If each person who receives a copy of this issue will show it to other five persons, it will get into the hands of something like 100,000 people.

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- (1) Its ideal makes for true national greatness.
- (2) It contains the elements that make for ideal citizenship.
- (3) Its comprehensive world-wide view will make its readers the best-informed people in the world.
- (4) It aims at building up a magnificent national life in these Southern Seas.

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Every young man and woman should take it for the purpose of being well equipped mentally.

I shall be exceedingly obliged if every reader will send me the names of any of their friends whom they believe will be interested in "The Review of Reviews." I shall be glad to send a copy to them.

Read notice "To My Readers" in the letterpress pages.

—EDITOR.

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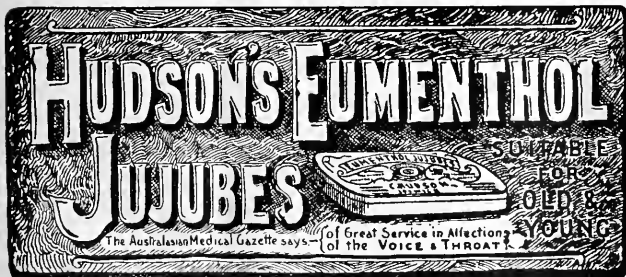
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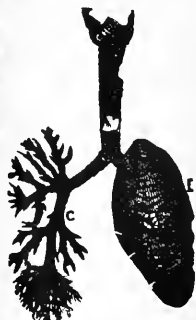
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Look at Page v.
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on Page ii.



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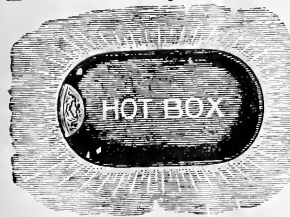
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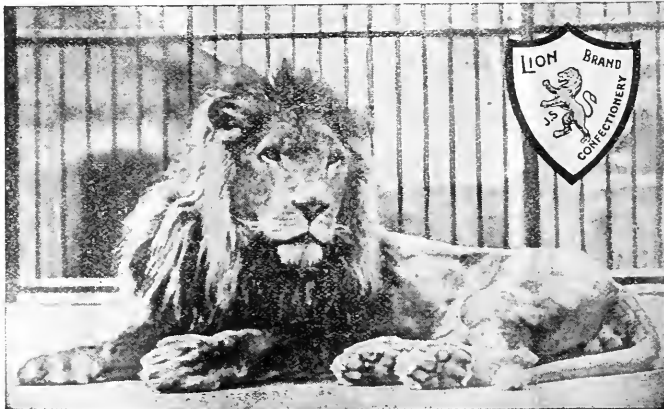
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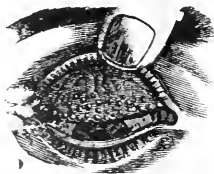
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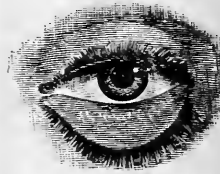


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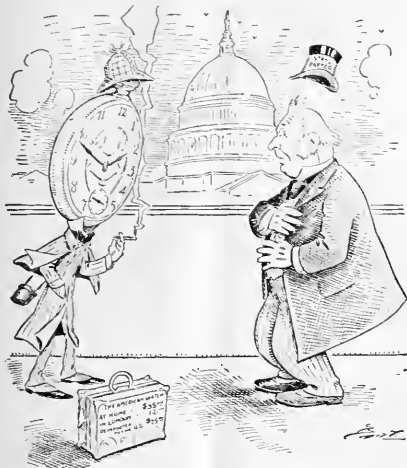
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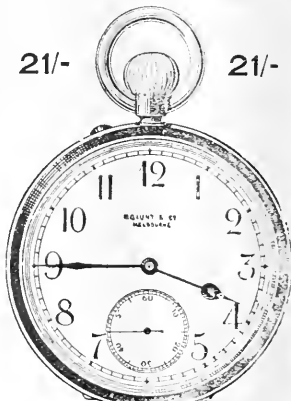
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CONTENTS FOR JULY, 1906.

	PAGE		PAGE
Mr. W. T. Stead—Frontispiece		Interviews on Topics of the Month—Continued	
After Sixteen Years: W. T. Stead	3	On the Value of Impatience in Politics: A	
To My Readers: The Editor	5	Woman's Righter	42
Progress of the World	8	The Russian Parliament: By One of its Members	43
The Late Right Honourable Richard J. Sedden	24	What about the House of Lords?—Mend or End?	44
The Gambling Demon in Australia. By the		Character Sketch—	
Editor	27	Jno. Bull as International Host. By W. T. Stead	45
Prominent Anti-Socialists on Socialism	32	Leading Articles in the Reviews—	
Social Service	35	How Socialism is Growing, and Why	53
Esperanto	37	Jno. Bull through Colonial Spectacles	53
Interviews on Topics of the Month:		An Appeal to the "Friends of the African"	54
Professor Ishikawa, Ph.D., Delegate from Tokio		The Prevention of Crime	54
University to the Melbourne University Jubilee		Shakespeare's Boys	54
Celebrations	39	The Re-union of Christendom	55
Professor Vasilyev, Delegate from Dorpat Uni-		School Doctors in Germany	55
versity, Russia, to the Melbourne University		The New Canadian Tariff	55
Jubilee Celebrations	40	Scientific Marvels of Our Times	56
The Anglo-German Entente: Dr. Henry Lunn	41	Vocation of Culture	56
		Religious Tests in the United States	56
		The National Revival in Bengal	57

(Continued on next page.)

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CONTENTS—(Continued from page xxi.)

	PAGE		PAGE
Leading Articles in the Reviews (Continued)—		The Reviews Reviewed—	
How to Deal with the Negroes	57	The American Review of Reviews	78
The Elberfeld System in England	58	The Nineteenth Century and After	78
Does Education Entail Extermination?	58	The Edinburgh Review	79
The Folly and Doom of Gambling	59	The North American Review	80
The Redemption of the Negro	59	The Dublin Review	80
The One Hope of Russia	60	The World's Work	80
Work, Not Preference	60	The Forum	80
The Jews and Count Witte	60	The Occult Magazines	81
Are School Meals a Success in Paris?	61	The Church Quarterly Review	81
Desirable Aliens	62	The Monthly Review	82
The Nationalists of India	62	The Pall Mall Magazine	83
The Biggest Ships in the World	63	The Correspondant	83
Poster Designing	63	Indian Subjects in the Magazines	83
The New Trade Union Bill	64	The Revue des deux Mondes	84
To Tax the Unearned Increment	64	The Italian Reviews	85
Criminals in the London Streets	65	The Dutch Reviews	85
The Improvement in British Painting	65	The Scandinavian Magazine	86
The Greek Building and the Roman Road	65	La Revue	86
Millions and Mosquitoes	65	The Nouvelle Revue	87
On the Education Bill	66	The Study of Shakespeare	87
Is Mr. Roosevelt's Star Setting?	69	The Revue de Paris	87
Russia on the Eve of the Dawn	70		
The Quarterly Review on the Unionist Downfall	71	Books of the Month—	
Marriage Among the Basutos	71	“The Other Side of Death” By Various Explorers	96
Irish University Education	72	Day by Day	102
Current History in Caricature	78	Insurance Notes	105
In the Days of the Comet: By H. G. Wells	88		

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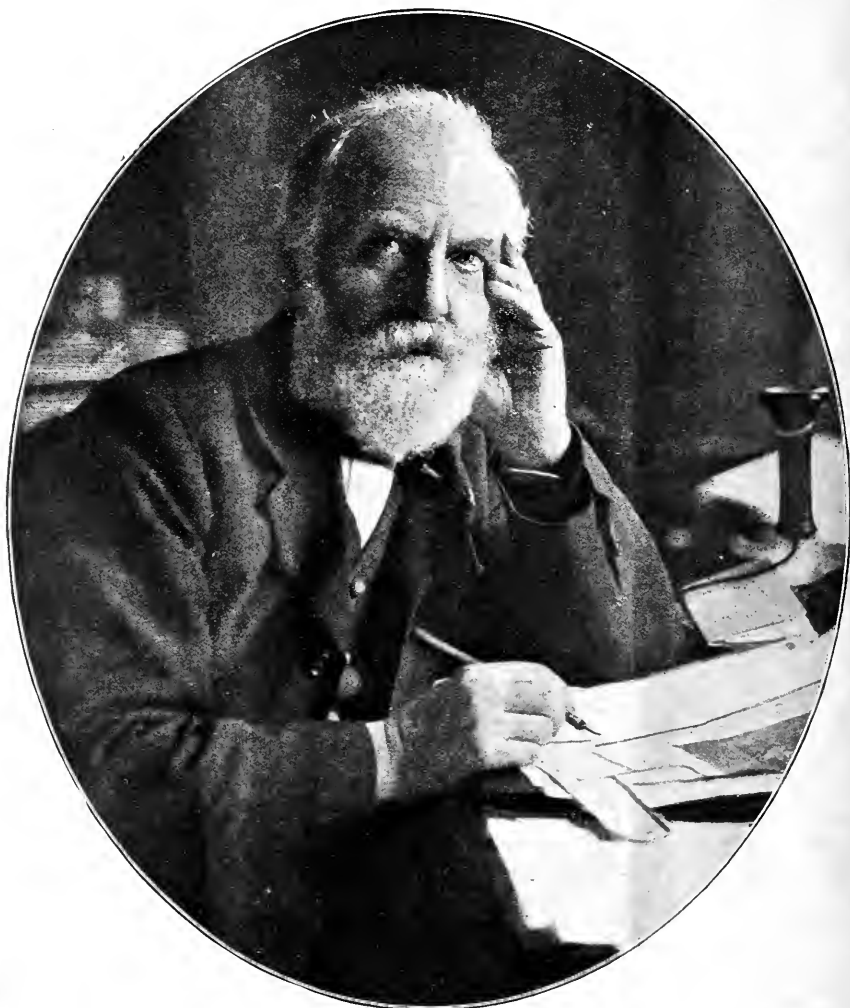
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... After Sixteen Years ...

[In the English "Review of Reviews" the following inspiring letter was printed by Mr. W. T. Stead. Readers of our own "Review of Reviews" will find the message echoed in the two pages following this.—Editor.]

THE crowning victory which has just been achieved at the polls encourages me to hope that I may appeal with some confidence to my readers, to whose enthusiasm and steadfastness some small part of the victory of 1906 may justly be ascribed.

I appeal to those veterans, trusty and tried, who have been faithful in good report and in ill during all these years, to help me in seizing the present auspicious moment in order to enable me to realise the original ideal of "The Review of Reviews."

Sixteen years ago, when I published my first number, I wrote:—

The great word which has now to be spoken in the ears of the world is that the time has come when men and women must work for the salvation of the State with as much zeal and self-sacrifice as they now work for the salvation of the individual. At elections there is a little canvassing and excitement; but excepting at those times the idea that the State needs saving, that the democracy needs educating, and that the problems of Government and reform need careful and laborious study, is foreign to the ideas of our people. What is wanted is a revival of civic faith, a quickening of spiritual life in the political sphere, the inspiring of men and women with the conception of what may be done towards the salvation of the world if they will but bring to bear upon public affairs the same spirit of self-sacrificing labour that so many thousands manifest in the ordinary drudgery of parochial and evangelistic work.

I went on to explain that what I hoped for was to "found a periodical circulating throughout the English-speaking world, with its affiliates or associates in every town, and its correspondents in every village, read as men used to read their Bibles, not to waste an idle hour, but to discover the will of God and their duty to man—whose staff and readers alike are bound together by a common faith, and a readiness to do common service for a common end."

To that faith "The Review of Reviews" has adhered through good report and ill, and now that its confident prediction as to the certainty of decisive victory has been more than fulfilled, the propitious moment has arrived for attempting to carry out its original ideal.

The experience of a lifetime spent in active political, social and religious work has taught me that no agency has yet been devised that is more useful as an instrument of progress than a periodical publication with a definite creed, if its editor can inspire his readers with his own enthusiasm, and can secure at least one subscriber, man or woman, old or young, rich or poor, in each district who will zealously endeavour to realise the editorial ideals in the community in which he lives.

What are those ideals? I do not expect any reader, no matter how faithfully he has read the "Review" since 1890, to accept them all. But wherever there is anyone who feels impelled by a sense of his duty to his fellow-creatures to help to the utmost of his power in attempting to realise even one of them, let him or her join themselves unto me and work with me for that especial end. If there was not one county or one town in the Kingdom or one province in the Empire without some one person who had pledged him or herself to do what can be done to secure the achievement of the social, political, and religious ideals of the "Review," the pace of progress would be quickened, and we need not fear that we should fall back from the high-water mark of 1906.

We must take the high-water mark of this victory as our starting-point for the advance that must be made in the years that are to come.

In years I am older than when I first appealed for the support of my readers in this co-operative enterprise, but my heart is younger and my faith is stronger than it was sixteen years ago. Never did Blake's noble verses ring more true to my ear than they are to-day:—

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: O clouds unfurl!
Bring me my chariot of Fire!

I will not cease from mortal fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

I appeal to all those who, like myself, are young of heart and strong in faith and full of love for their fellow-men, to become associates in attempting to realise any of the following ideals to which, from its foundation, "The Review of Reviews" has been the exponent and champion:—

1. International brotherhood on the basis of justice and national freedom, manifesting itself in universal *entente cordiale*, Anglo-American reunion, intercolonial intimacy and helpful sympathy with subject races; and international arbitration.
2. The Reunion of all Religions on the twofold basis of the union of all who love in the service of all who suffer, and the scientific investigation of the law of God as revealed in the material and spiritual world.
3. The Recognition of the Humanity and Citizenship of Woman, embodied in the saying, Whatsoever ye would that woman would do unto you do ye even so unto her.
4. The Improvement of the Condition of the People, having as our guiding principle, "Put yourself in their place and think how you would like it."
5. The quickening and inspiration of Life, by the promotion of reading, physical training, open-air games, and the study and practice of music and the drama.

I shall be glad to hear from each reader, no matter whether poor or rich, insignificant or influential, who thinks he can help in his or her own locality to attain the realisation of any of the above ideals.

I say reader, for if anyone is not a reader of "The Review of Reviews," even though he be a subscriber, he is not in touch with the movement. For "The Review of Reviews" of necessity is the necessary nexus between all members of such co-operative service. There is no other periodical with so broad a programme. Amid all the multiplicity of magazines that sprang into existence as the direct result of its appearance, there is not one which has even ventured at the remotest distance to carry out this central fundamental conception of an organ which, like the voice of the muezzin sounding from the Eastern minaret, would summon the faithful to the duties imposed by their belief. It is absolutely independent, and is free from any national, sex, class, sectarian, or denominational bias.

When I ask for your adhesion and your co-operation I do not ask or expect you in any way to subscribe to all the definite proposals which I may make from time to time with the object of realising those ideals. Your best service to these ideals may be rendered by opposing the methods by which I seek to realise them.

"After sixteen years" I still find myself in the position of a preacher who has a congregation, but who has not evolved from that congregation a working church. But even after sixteen years it is not too late to attempt in serious earnest, at least, to know the names and addresses of those amongst my readers who are in dead earnest about one or other of the above-mentioned ideals, and who can be depended upon to do what they can to realise them. By this means I might, at long last, get together the rudiments of a Society in all parts of the English-speaking world, a Society to which the only subscription would be the reading of "The Review of Reviews," and the only service the using of the contents of the "Review" as a means of enabling them to realise the ideals which they have most at heart. No other magazine covers so wide a range, contains so many ideas diligently collected from all sources, or is so well-fitted to serve as an inspiration to social service. It is a monthly reminder of the immensity of the work that needs to be done, and an encyclopedic storehouse of suggestions as to how to set about doing it.

What is needed is that all those who are in sympathy with any or all of the objects which "The Review of Reviews" has at heart should be in living touch with its editor, and through the magazine with each other.

I am preparing a little manual of social service, entitled "How to Help," a revised and greatly extended edition of a pamphlet published fifteen years ago under that name. I shall be glad to send a copy to any reader, old or young, far or near, rich or poor, who feels disposed to respond to this appeal.

Time hastens on. I am now well on my way to my sixtieth year.

Before I die I feel that as a legacy to those who come after me, I ought to leave in full working order some such simple but widespread organisation of social service as this, which has, from the first, been my aim and object in founding "The Review of Reviews."

But the years pass, and this golden opportunity may be the last that may be offered to any of us. "So much to do, so little done!" the death-cry of Cecil Rhodes, is what we shall all feel when in our turn we are summoned to render an account of our life's stewardship. And that is all the more reason for doing as much as we can while we are here, and if we have not started yet, to begin here and now.

London, March, 1906.

WILLIAM T. STEAD.

TO MY READERS.

Mr. W. T. Stead's inspiring message in the English "Review of Reviews," which I reprint on the two preceding pages, will send a thrill through readers of "The Australasian Review of Reviews." All that he wishes "The Review of Reviews" to be in Britain I devoutly desire, and he desires, "The Australasian Review of Reviews" to be in Australasia. No better opportunity for a heart to heart talk with my readers could be than that afforded by the change made in the price charged for "The Review of Reviews," when it is brought within the reach of everyone, and there is no financial barrier to the poorest taking it.

Here in Australasia we have opportunities not afforded to the peoples of older lands. We are not held down by centuries of custom, and are somewhat in the position of a young man setting out in life with no unpleasant past to live down, no bad habits to break, no conservative traditions to shake off. The foundations of our social order are being laid. Untold possibilities lie before us in national wealth. In another hundred years our population will be immense. Our huge area of land will be peopled by millions, and if one sets his ear to the future, he can hear the cry of those millions beseeching us to lay the foundations of our liberties deep and true. On our policy depends their happiness or misery.

What an opportunity we have! Class distinctions are almost unknown to us. We have not the chasms separating class from class that exist in the old world. The very air of our lands, sweeping freely over our great expanses, seems to breathe into us ideas that make these distinctions contemptible. We have no State Church. All creeds stand upon the same line. There is no favour to any.

Of course the individualist whose be-all and end-all is himself, and who regards Society as a fair field for exploitation, is here as elsewhere. The creed of "Every man for himself, and the devil take the hindmost," is implicitly believed in by some. Great national vices are already with us, and are assuming alarming proportions. Drink, gambling, and the social evil lift their heads high. Maladministration of laws and political corruption, though not common, are not unknown to us.

Australasia's future depends on the attitude of the people of to-day. If it is to be bright, the Individualist's creed must give place to the only sane one of every man for others, and all help the weakest. The blood that flows in our veins also must be pure and our moral natures must be untainted if the best ideals are to be realised.

I have no hesitation in saying that I have a passion for national, for civic righteousness. I believe that correctness of life in personal conduct is only part of our great duty. The splendid ideal of loving service must tower up level with the ideal of personal integrity. The field of social service never held a harvest riper for the gathering than it does to-day, and the whole duty of man is not observed unless he works in it.

Government has in the past been left largely in the hands of men of moderate or low ideals. This is speaking generally. We can show some brilliant exceptions. But there have been too few who have entered Parliamentary and Municipal life with convictions and with a passion for doing good, who have looked upon these departments of life as fields in which to battle for the social redemption of mankind.

The cry of Australasia for the Australasians, I echo, not in any narrow and parochial sense, but with a conviction that in these sunny lands there is an ideal to be reached not possible yet in older ones, and with a desire that the best that is attainable should be gained by them: an Australasia which is morally, mentally, physically, socially, industrially the best country under the sun: an Australasia where there is neither financial extreme, the pauper nor the millionaire: an Australasia whose conditions are so fair, and whose legislation is so just and equitable that it is easy to do right and difficult to do wrong: where there is a fair wage for fair work, and fair work for a fair wage: where there are friendly relations between employer and employé: while at the same time we recognise the existence and claims of other nations, and aim at the cultivation of a world-wide sentiment of brotherhood.

To this end these things are necessary—Extension of government, placing in the hands of the people more complete power, the election to Parliament and Municipal offices of men of clean personal

living (for no man will want to legislate higher than his own morals), men with tender civic consciences, quick to detect civic wrongs and inequalities, and bold to speak of them without favour and with no thought of personal consequences; and, back of it all, the individual seized with a desire to do the best for his fellows that he possibly can. In addition to this there must be the extension of educational facilities, so that everyone, poor as well as rich, may be able to gain the highest intellectual attainments possible to fit him for the service of mankind. It is the illiterate who are anarchic in methods of reform.

This is the ideal I intend "The Review of Reviews" to work out here, an ideal identical with that of Mr. Stead in England.

"The Australasian Review of Reviews" will stand as the English "Review of Reviews" does, for everything that pertains to national uplift, and international amity.

How can it be attained? By the co-operation of every reader of "The Review of Reviews." Never was there a better time for the formation of a brotherhood of those whose common desire is to help on the common good, a brotherhood not hedged by State boundaries, but embracing every man and woman in Australasia anxious to serve their country. With this end in view, will every reader enthused with a desire for social service write to me, that such a bond may be created, and a great Social party formed, tied to no political party, and by no narrow theological creed, a Social party whose aim is the betterment of Australasia. Proposals for common good would be considered as they arise, and without any concern as to whence they happened to originate. In this party shades of opinion would be merged, and for certain great principles everyone could work.

We need to create a nation of patriots. Wrong ideas of patriotism prevail. The idea has been persistently drilled into the minds of the young people that the patriot is the man who wants to fight with arms, and often to fight without really knowing why he is fighting and shedding others' blood, or his own. Somehow or other the man who loves his country so much that he wants to clean it up, to make it synonymous with the Kingdom of God, gets left out in the cold, or out of the definition. But the patriot is he or she who is willing to die, or live, in the service of his country, whether against external or internal foes.

"The Review of Reviews" will thus be not simply a journal which will give the most world-wide and complete view of the world's affairs, the journal absolutely necessary for every Australasian reader (this it will be), but a journal with a lofty ideal, a text-book for social service necessary to every striver after the common good, also acting as a bond to bind together every progressive thinker.

I beg therefore every reader of "The Review of Reviews," with a desire to assist, to write to me that we may create a force that will be potent at every election, whether Parliamentary or Municipal, throughout Australasia.

Most would I urge every young man and woman (for in them the hope of the future lies) who (1) sees the needs of the time; (2) realises the responsibilities resting on every member of the State; (3) is prepared to sacrifice time and private pleasure to go into Municipal or Political life as other men and women go out on missions to foreign lands; and (4) to listen to the call of God and to reply, "Here am I, send me," to write to me. I want to get into touch with someone in every town and district in Australasia who has a passion for social service. If such will join with me and work (as well as those who are older), we shall, with the prospect of many years of active service for the common weal, have abundant time to see the fruition of many of our desires. In the course of 15 or 20 years we should be able to purge politics and advance the cause of the common good tremendously.

At the request at various times of many of our readers, but with the very greatest of reluctance, I am publishing a portrait of myself. I shrink in one sense from what may strike some as vanity, but requests have been so numerous that I have consented. Will my friends and acquaintances take it as a greeting to them (especially the thousands of social reformers in New Zealand whom I intimately know); and those whose faces I have not yet seen, regard it as an introduction to an acquaintance that shall develop, through working in the common cause and for the people's good, into a lasting friendship?

If any who are interested in our programme will please write to me at our address, "Review of Reviews," Equitable Building, Melbourne, I will send a pamphlet, "How to Help," showing how each one may assist in making Australasia all it ought to be for Australasians.

Melbourne, 8th June, 1906.

W. H. JUDKINS, EDITOR.



Lafayette,

[*Photo.*

MR. W. H. JUDKINS.

THE REVIEW OF REVIEWS

FOR AUSTRALASIA.

EQUITABLE BUILDING, MELBOURNE.

THE HISTORY OF THE MONTH.

MELBOURNE, June 8th, 1906.

Federal Politics.

The Federal Parliament has met. It almost paled into insignificance beside the triumph of the New Zealand Prime Minister. There is talk of a good deal of work, but there are indications that many members are feeling uneasy about their electorates, and are itching to get away to nurse them. One cannot be reasonably expected to give his sole, enthusiastic and undivided attention to the affairs of his country when his own affairs are being attentively and solicitously attended to by another fellow who is doing all he can to undermine the member's prestige in his electorate. His mind is elsewhere. Consequently, although several important matters are down for consideration, it is not likely that a very great deal of work will be got through. It will not be the Government's fault, but the best of speakers cannot interest an audience when its mind is elsewhere.

The Visit of Mr. Seddon.

It is nothing more than a quiet statement of fact to say that Mr. Seddon's visit to Australia has been the event of the month. Other matters have had to take second place. Before the brilliance of his visit, the brightness of other stars temporarily waned. Newspapers devoted columns to his speeches and opinions, various bodies vied in their endeavours to show hospitality, and Mr. Seddon will have every reason to feel flattered at his reception. Many and various have been the expressions of opinion in the New Zealand press, but there can be no mistaking the fact that by her advanced legislation New Zealand has pushed herself to such a position in the good opinions of the people of Australia, that the latter place simply cannot help honouring the man who has piloted her destinies for the last 13 years. Moreover it was a compliment to the progressive colony. In honouring Mr. Seddon, New South Wales and Victoria have been paying their respects to the sister colony of which they are proud. For are we not Australasians? Mr. Seddon certainly won golden opinions wherever he went, whether it was to Williamstown where he

formerly worked in the railway workshop, or to Ballarat and Bendigo, which saw him in the early days. The strong liberal and common-sense opinions which he expressed regarding certain matters which are allowed to go by default by Australian politicians were most refreshing. He very rightly pointed out that most of our troubles could be removed if we worked upon lines that had been proved to be safe in New Zealand. No exception could be taken to the broad lines of policy laid down by Mr. Seddon, and if a fair amount of space is taken up this month with reference to matters raised by him, it is simply because he has brought a breath of fresh Liberalism into the somewhat stagnant atmosphere of Australian politics, and he deserves full credit for it.

Friendly Interchanges.

A visit of this kind has been as necessary as the friendly visits of British and French well-wishers to one another. It is another illustration of the correctness of the policy which "The Review of Reviews" holds to be so important, the necessity for friendly visits between, and the providing of the warmest hospitality by different nations. A little junketing may bring about centuries of peace and avoid untold horrors of war. Of course that does not even in the remotest way refer to Australia and New Zealand. Such an idea is ridiculous. But the principle holds good. Australia and New Zealand have common interests, are next-door neighbours, but they have made little more than a passing acquaintance over the side fence. They might have been separated by 6000 miles of sea instead of 1000 (a distance less than that which separates some of the Australian States from one another), so little have the countries known of one another. Visitors from one country to the other always retain kindly impressions of hospitality, but Governments have held aloof. Even in daily news of the other neither country gets what it ought. We are practically the rulers of these Southern seas, and yet have hardly made one another's acquaintance. What could be accomplished with a little more intercourse has been revealed by Mr. Seddon's visit.

Reciprocal Trade.

One subject of interest to both countries is that of reciprocal trade, which seems likely to eventuate to some degree. We should, as inti-

mated last month, like to see Free Trade between Australia and New Zealand. Labour conditions are very stringent in both countries, but Mr. Seddon, in the course of a conversation I had with him, thinks that no matter how desirable it might be, it would be impossible while cheap Chinese labour is used for furniture making in Australia. But as far as natural products are concerned, he sees no difficulty. Our seasons do not coincide, and natural products might be mutually exchanged. Mr. Seddon unequivocally expresses his willingness to receive such things as sugar, grapes, etc., expressing his belief in a free breakfast table. Now if even this can be attained, it will be something, and is worth the getting. There ought to be no trade restrictions between us, any more than between the Australian States, but this is a step in the right direction. The thing to be feared is that the Federal Government will be shy of launching such a proposal before Parliament, or that if anything be done, it may be simply the raising of duties against other places. But between practically one people, with one destiny, separated only by a narrow strip of sea, joined by thousands of bonds of blood-relationship, there ought to be no trade restrictions whatever.

More Press News.

Nothing is more patent to New Zealanders living in Australia than the lack of news of the former country. The amount is so small that it is paltry. Mr. Seddon proposes to alter this. He has arranged to have New Zealand news collated by an impartial person and sent to Australian newspapers. This ought to help to bring the two countries closer together. Moreover, the opening of New Zealand offices in the most central part of Collins-street in Melbourne, and the appointment of an agent (Mr. H. J. Manson) will do much to keep the colony before the people. It ought to pay New Zealand, even as a financial transaction, twenty times over.

A Friendly Loan.

But not the least important thing that Mr. Seddon has done is to loan Mr. Tregear, the Secretary for Labour in New Zealand, to Mr. Bent to help him in the organisation of a Department of Labour. That is brotherly on Mr. Seddon's part, and it shows wisdom on Mr. Bent's part that he is willing to be taught. He says he will go upon the lines that New Zealand has done, and not only help to bring work and men together for private owners, but also utilise their services in the clearing and improving of lands prior to selection. For the purpose he will allot £200,000. Clearly Mr. Seddon's visit has been productive of vast good. If it would

always have the same effect in precipitating political elements that seemed as though they were going to remain perpetually in a state of solution, it would pay the States to get him over every year to show Australians how to do things. Personally, I am hoping that in some way or other his visit may induce the Governments to go ahead faster with the resumption of estates near the great centres of population such as Melbourne and Sydney. "Look at your vast unpeopled areas right along your main railway lines," he said, at our conversation, "close to your markets, and hardly a hoof to be seen. Why—" A significant gesture was the most expressive way of finishing the sentence. Truly it is colossal folly. All the land adjacent to our main rail systems only very partially used, and people anxious to settle, but forced into back unroaded districts, far from railways and markets.

The New Hebrides.

It was fortunate that the deputation from the Presbyterian Church waited upon Mr. Deakin at a time when Mr. Seddon could also be present. The opinion of the two Prime Ministers must go a long way towards influencing whatever settlement is arrived at. They both are emphatic in the opinion that the best thing to be done is to exchange the New Hebrides with some other British possession, say the Mauritius. No doubt that would be the most desirable thing. French interests might be bought out, and the transaction concluded on a very liberal basis, and it is quite possible that a British possession nearer to France than the New Hebrides would suit the latter country better. But that is a matter of negotiation, and in the meantime something should be done, and done at once, in the interests of the natives, the residents, and, indeed, the Powers, who can not afford to take the risk of endless bickerings arising out of the present unsatisfactory condition of things. A constitution, binding upon all, administered impartially by representatives of both nations, ought to be quite possible. There is no doubt that this will be accepted as an instalment at any rate, irrespective of what friendly intercourse and arrangement may bring forth in the future. It would have saved a lot of negotiation if Australasia had been represented on the Conference.

Confidential Communications and the Colonial Office.

A month or two ago we hinted at the unwise course the Colonial Office had on occasions taken in forwarding confidential communications to State Premiers and Colonial Prime Ministers. The matter was discussed by Mr. Seddon when in Melbourne. He pointed out the false position in which heads of authority were sometimes placed. It is easy to imagine it. Of course it is reasonable to suppose that on rare occasions there might be rea-

sons for confidence being demanded; but Premiers and Prime Ministers are not autocrats who can fall in with even a Colonial Secretary's wishes without consulting Parliament. Moreover, it is sometimes desirable that the people should know what is going on. Under confidential dispatches much corruption might take place and irremediable harm be done. Besides, the rather comical situation was lately brought about of the British Government forwarding the proposals of the New Hebrides joint Conference to the Federal Prime Minister marked "Confidential," thus making it impossible for the Government to communicate their contents to the press, and the press publishing the proposals, having received the news by cable from French newspapers. The more open the dealings of the Colonial Office with the colonies generally are, the more satisfactory will they be.

Tasmanian Politics.

Tasmania has had quite a political sensation. Her Parliament had scarcely met when a No-confidence motion was proposed against the Government on account of their reconstruction scheme, but the Ministry won with a majority of six. An excellent description of the present political situation, with photos. of the members of the Ministry, was given in the last number of "The Review of Reviews." Mr. Nicholls is the leader of the Opposition.

New South Wales's Jubilee.

During the month a notable date passed in connection with New South Wales, when she celebrated her jubilee of responsible government. How well the experiment of granting responsible government to the Colonies has succeeded is patent to everybody. No more prosperous and contented people are to be found anywhere than Australasians. Difficulties in settlement they have had, but only to be overcome, strengthening themselves in the struggle. In looking at what New South Wales has achieved in the last 50 years one becomes lost in a maze of figures. To say that she has won minerals to the value of £165,000,000 and produced wool to the value of £300,000,000, that last year her population of a million and a half exported and imported goods to the value of £66,000,000, that her 3371 miles of railway cost £44,000,000 to construct, is to confuse one in a maze of incomprehensible figures. But New South Wales has other things than that to be proud of. Her State school system is a splendid one, her laws relating to provision for the aged and needy are well abreast of other peoples', while her prison system is one that might be copied with advantage by every other State. No one could blame New South Welshmen if they felt proud of their State when they indulged in a little retrospection on their Jubilee day.

Another Decreasing Drink Bill.

Like New Zealand, New South Wales looks with thankfulness at a decreasing drink bill. Canon Boyce, who is always to the fore in temperance matters, has in his exhaustive annual statement shown that the drink bill for 1905 was £4,530,012, or £3 1s. 3d. for every man, woman and child in the State. This is far too high. Far-reaching reform is necessary, and New South Wales will probably gain it under her new Local Option law. But yet reformers may be thankful for a slight advance. This amount represents a decrease of 5d. per head on the expenditure of 1904. Still this is behind some other countries. New Zealand's decrease last year was 2s. 8d. per head, and the United Kingdom's 3s. Canon Boyce's remark that "if the total spent (in alcoholic liquors) since the advent of responsible government were shown it would easily distance the public debt of the State; more than the value of all the gold obtained here since its discovery in 1851 has been expended in drink," is very pertinent just at this stage, the celebration of the jubilee of responsible government. It is subduing and thought-inspiring.

Homes for Workers.

Last month I mentioned with much gratification the fact that Mr. Bent stated his intention of helping the poor to create homes. Rents are so high. The worker and the poor are handicapped by rent-paying. Knowing that New Zealand is trying to grapple with that problem, I asked Mr. Seddon about it. He says that his Government intends erecting good homes on decently-sized sections and letting them to working men at ten shillings per week, thus saving them ten shillings, for in Wellington, where the trouble is most acute, the rent of a comfortable cottage is about £1 per week. Every Government ought to take up this question. It is one of the hardest things for a man intending to marry to find a comfortable home at a low rent. It ought to be the easiest thing for him to make a home. Some of us have a shrewd idea that the root of the problem of the colonies relating to the non-marrying propensities of young men, and the crowding of women (necessarily so, as they must work to live) into business life lies in this difficulty to secure homes. There are thousands of girls in shops and offices earning their bread who ought to be enjoying the duties and delights of wifehood and motherhood. It isn't their fault that they are not. We make it such a hard thing under our present system for men with small salaries to make homes.

The Colonies and Mr. Churchill.

The intensest interest has been created in the Colonies by Mr. Churchill's speech at the West Australian dinner. Colonialists were inclined to refrain from forming a judgment upon him too hastily, but he has swept away the barriers,

and public sentiment has hastened to a conclusion most favourable to himself. The keynote that he struck was a true one. His advice to us to keep ourselves apart from embroilment in Imperial party politics came to some of us like a refreshing breeze. There have been some at home who wanted us to, and some here who have wanted to get entangled in British affairs where our presence or advice would be quite superfluous. Better far for us to mind our own affairs, while at the same time we hold firmly the hand which is ours by every tie, blood-kinship and patriotism, that can bind an Empire together. If the suggestion of Mr. Churchill's visit to the Colonies be carried out, he will get an enthusiastic welcome. He did well to remind us of our duty with regard to our home defence. We have been told it before, but we cannot be told too often while we neglect it. This is one of the matters which ought to be considered during this session of Parliament.

Stirring up Unnecessary Strife.

No better illustration of the wisdom of Mr. Churchill's advice to us to look after Colonial affairs and not to become embroiled with Imperial politics that cannot affect us, can be had than the present visit of the Home Rule delegates. I have before said that as far as the principle of Home Rule is concerned, every democratic Australian believes in it, but these visits, as well as the expressions of the Federal Parliament upon a matter which does not concern our politics, and in which we have no right to interfere, have created such a bitter sectional and religious feeling that one grieves. Why can we not be let alone to live in peace? The strong feeling engendered on all sides can never be compensated by any result on the other side of the world. Sores of any character in Imperial politics are not any more likely to be healed by the transferring of their virus to Colonial politics. Indeed it makes the possibility of the healing all the more remote. The cause of "peace and good-will" is not advanced by the stirring up of strife over quarrels that are not ours.

Unemployed at Church.

St. Paul's Cathedral in Melbourne witnessed a change from the accustomed subdued stateliness of its service the other day when about 200 unemployed marched to the church, and some of them took part in the service, an unauthorised part, having no provision made for it in the order of service, but nevertheless a very prominent one. Notice had been given of the intended visit, and accommodation was provided. It is probably the first time that Archbishop Clarke has had exception taken to his remarks on the Sabbath, but it is not a bad experience for any public man to know that there are some in his audience who do not necessarily agree with him. This was a new policy on the part of the unemployed. If it called

attention to the social causes which underlie unemployment it would do good, but the whole thing was so colourless and devoid of special feature that no permanent good is likely to accrue. A visit was paid to the Congregational Church on the following Sunday, but it was as tame as the one to the Cathedral.

The Chicago Meat Horrors.

Australasians have been shocked, as everybody else has been, by the revelations in connection with the meat-packing business in Chicago. The matter, however, has unexpectedly opened up a new interest in another direction as far as Australia is concerned. A telegram from London states that the Admiralty and the War Office will stipulate in future contracts that tinned meats shall only be accepted from the British Colonies. Now, here comes in the wisdom of New Zealand's rigorous policy of inspection, and grading, against which some folk in Australia rail when the policy is suggested for this country. Now that this crisis has arisen, New Zealand stands ready to give the very credentials that an anxious people demand. Her system of inspection is severe, her seal is a proof of excellence, and there she is with a system, not made to order for the occasion, but the settled policy of the country. Every State in Australia ought to adopt the practice generally and immediately. She does now locally and partially. Its value could not be better demonstrated than by the Chicago meat horrors.

The New Zealand Old Age Annuities Scheme.

While in Melbourne Mr. Seddon gave some details of the Old Age Annuities scheme which he proposes to introduce. The idea is an excellent one, although not new. But it is all the better for that, having been tested by experience, and found good. The main feature about it is that any one can pay to the Government a minimum amount of one shilling a week or five shillings a month. The Government will subsidise the amounts, large or small, and the subsidy will be greater for married than for a single man, and still greater where there is a family of three, and greater still where it is six or more. Mr. Seddon says that his scheme is actuarially sound, and that the sum of money involved is smaller than most people would think. It is not, of course, compulsory, and to that extent the scheme will fail in reaching the real objective. The thrifty will use it, and they deserve all the help they can get to secure annuities in old age, but the thriftless, those who will in any case be a burden to the State, will be untouched by it. To reach these, one could almost wish that to some extent payment should be compulsory. The thrifty could not object, as a national good would accrue, while the poverty-stricken old age of the thriftless would be avoided.



Photo by Palma.]

[Kindly lent by Mr. George Pouch

Admiral Shinamura and Officers of the Japanese Training Squadron.

Mr. Seddon's proposal in connection with this scheme to subsidise Friendly Societies, is well timed. If any institutions deserve help it is these. They represent the battle of the wise and thrifty against prospective trouble, and form a more substantial part of the nation's welfare than most folk conceive. What with King Edward opening the central offices of a benefit society, and saying some congratulatory things anent such institutions, and Mr. Seddon's proposal to recognise them as part of the bulwarks of a country's well-being, Friendly Societies ought to receive a fillip.

The New South Wales Land Scandals.

What are known as the New South Wales land scandals are gradually being brought into the light. They have taken a lot of dragging, for as a matter of course those concerned protested vigorously against being hauled out of the dark security of their hiding places. Indeed, it was several times thought by many anxious spectators that in the tug-of-war the Government would be beaten. But they will yet succeed. The evidence has been as unsavoury as one could even find in any country where

political corruption is rife. It is a good thing that in the Royal Commission, Mr. Justice Owen, the State had a man who is fearless enough to state the conclusions he has arrived at. The inquiry was into the charges of bribery alleged to have taken place while Mr. W. P. Crick administered the Lands Department. Applicants for certain leaseholds found that the machinery of the department could not be made to go without a plentiful supply of driving power in the shape of cash. Mr. Justice Owen found that during the four years Mr. Crick was in office, something like £60,000 was paid by leaseholders in fees. What this money was for was a puzzle. Clearly no agents' work could be valued at this sum. Where it went after it arrived in the agent's pocket was a puzzle to Mr. Justice Owen, till an agent, Peter Close, told a sensational story to the effect that Mr. Crick put in his pocket half of the exorbitant fees which Close received for completing various land exchanges and improvement leases. This story Mr. Justice Owen accepts, he says, because the story explains what would otherwise be unexplainable in the facts proved before the Commission.

**Purity in
Administration.**

This is sorry reading. The end of course is not yet. Mr. Crick may have to defend himself. Mr. Willis may yet return. But the story as far as the mere finding goes is enough to cause a good deal of heart-searching on the part of electors. According to our system of Government, we put in charge of important State departments, at high salaries, men whom we have elected to Parliament, and who not only may have no special business fitness for that work, but men whose moral character is sometimes such that they are not fit for high positions. When will we recognise that a man's private character ought to enter into consideration with electors when they are selecting men to represent them. Men will not deal, except from expediency, with public matters on a different basis to that on which they treat their own. Consequently we witness the pathetic spectacle occasionally of Ministers of the Crown using their positions for personal ends. New South Wales is to be congratulated upon cleaning up this political mess. Not a stone should be left unturned to bring to justice every offender against the public weal.

**Empire
Day.**

Empire Day has again come and gone, and as I prophesied a year ago, the general tone of the speeches was vastly higher. There was in the demonstrations (and the observance of the day was general and hearty), as true a patriotic ring, but the tones of moral character in Empire building and of universal peace were quite the dominant ones. It is strange how public opinion changes. Even from some quarters where a few years ago the chief thing emphasised was the necessity of a bellicose spirit with a turn for baccaneering in order to create an empire, there was this year a plaintive kind of suggestion that moral worth was the chief necessity. It was not stated as emphatically as that. It was only a suggestion of a glimmering of truth. We devoutly hope, however, that the good work may go on. But in most cases the note was true and clear, and it made the hearts of honest men beat high to see the wider outlook and hear the more manly expression of the great basic truths of nationhood and worldwide brotherhood.

West Australia.

The new Premier of West Australia, Mr. Newton Moore, has given a sketch of the proposals of the Government. His first announcement, to the effect that he anticipates a deficit of £118,000 at the end of the financial year, comes as a slight shock, seeing that big surpluses are coming to be quite an ordinary thing in the States. A second

shock, but of another character, came with the announcement that the first economy would be effected by reducing salaries from £1000 to £800. This is delightful and most refreshing, and indicates a spirit that has been lacking in many of our politicians. Mr. Moore and his Cabinet are to be congratulated. The proposal to establish a tax on unimproved land values, with the double object of gaining additional revenue, and of compelling owners to use their land to the best advantage, is one that the other States might well follow. A progressive policy is to be carried out with regard to land settlement: liquor law reform in the direction of Local Option is promised, also economy and effective administration. The programme looks to be one of the healthiest that West Australia has had for some time, and her sister States will wish her heartily every success.

**The Success
of Victorian
Wages Boards.**

Through the baseless charge of a certain individual that the Rev. A. R. Edgar, as Chairman of one of the Wages Boards in Melbourne, had given his vote in favour of "sweating," that gentleman has, in clearing himself of the imputation, incidentally paid a high compliment of this method of settling trade disputes. Anyone knowing anything of it must be enthusiastic over it. Mr. Edgar stated that he had been Chairman of three Wages Boards, in the meetings of which decisions had been given on many thousands of details, and that on only one occasion he had had to give a casting vote. It was then given to the employers; but that is only by the way. The evidence is most opportune and valuable, because it shows that the representatives of the employers and employees, equal in number, do not vote partially and solidly. Reading between the lines of the declaration, one can see the reasoning, and convincing, the reasonableness, the impartiality, the give-and-take that ought to characterise meetings where opposing parties gather to find a common ground of agreement. Wages Boards beat Arbitration Courts hollow as a method of smoothing away trade difficulties. The simplicity of the thing is its charm and its success.

**A Free
Kindergarten.**

Mr. Fred. T. Derham, of Melbourne, is appealing for help to work a free Kindergarten, or child garden, in one of the Melbourne suburbs where there is an abundance of children with no playground but the street. Every student of sociology knows what a training ground of juvenile crime that is, and no sweeter philanthropy can be imagined than that which seeks to make child-life enjoy itself and to preserve its innocence. One can't help noticing, as one moves round a city like Melbourne or Sydney, that the children do not really know how to play, and when they do have their games, there is not the delicious thrilling abandon that one



Credman and Co.]

[Photo.

Mr. G. H. Knibbs, F.R.A.S.

Newly appointed Commonwealth
Statistician.

remembers in one's own child days. This, of course, has been noted in older cities, and is being remedied to some extent. But here the movement has to be initiated. Sydney and Adelaide are experimenting with much success. May the movement prosper! The promoters will turn in happy ways many little feet that otherwise will walk crimewards as though it were the only road to be trod.

Both Australia and New Zealand were quick to express their sympathy with the young King and Queen of Spain in the attack upon their lives. This anarchical method of revolution ought to be out-of-date in these days. The act called forth universal execration from Australasians. It is so utterly alien to the free and easy relationship which exists between the representatives of royalty and the people in these colonies. The conditions in Europe which make the rearing of the class of person that was responsible for the crime possible are incomprehensible to an Australasian mind.

The Labour Movement and Religion.

Everybody will be delighted with the pronouncement which was made during the month by the Political Labour Council of Melbourne, regarding the attitude of the Labour Party towards religion. During the last month, some very bitter remarks have been made by one or two irresponsible persons connected with the Labour Party upon some social reformers who are doing their best to clear up some of the political and social difficulties that exist, and it has been made by them the opportunity to generally say bitter and stinging things about religion. Consequently, some folks have styled

the Labour Party irreligious, and one must frankly admit that there has been justification for the charge. But anyone who knows the choicest spirits in the Labour Party throughout the States knows that these attacks by men of their own party against religion or leaders of social reform have been bitterly resented by them, and that their attitude towards religion is no different to that of any other political party, but no official declaration was ever made upon the matter until lately. It is only common justice to say this. Nevertheless the declaration is most cheering, especially this crisis. At the meeting of the Council referred to, Senator Dawson and Mr. Solly were both referred to in condemnatory terms; their attitude and utterances were repudiated; and as it was thought time that the Party should make a definite pronouncement of its attitude towards religious matters, the following motion was adopted:—

This executive deplores the attacks recently made and to be made on various clergymen and churches by men who have been prominent in and are still connected with, the labour movement, and disowns any connection or sympathy with these attacks.

The executive declares the attitude of the Political Labour Council towards all religions and all churches to be one of noninterference and impartial toleration. Its activities lie in a clearly defined secular field, and have nothing to do with the profound mysteries of religion. Its members include representatives of every communion, who work in perfect amity in pursuit of common objects. The religious convictions of every fellow-man, whether founded on reason or faith, are sincerely respected. The fostering of this benevolent sentiment is one of the highest objects of our organisation.

Further, we resent the constant reiteration of the charge of "gross materialism of the Labour Party" levelled against us by our political opponents, and based upon utterances of irresponsible persons, which have been repudiated by us over and over again.

We deprecate interference in politics by churches, and interference in religious matters by political organisations.

The Japanese Visit.

Never was there a better illustration of the value of entertainment as a means of promoting amity than the visit of the Japanese squadron to the chief cities in the Commonwealth. Britain's ally in the East had every reason to be more than gratified at the reception which she got, and there was universal pleasure at the fine spirit of hospitality which was manifested. Nothing to be desired was left out of the programme to indicate the warmth of feeling that evidently exists on both sides. The warships were visited by thousands of people. The officers were banqueted on land. The men gave exhibitions of athletics, and created a most intense interest as they marched through the street, and national distinctions were forgotten. The men might have been part of the American navy for the warmth and cordiality that was shown to them.

LONDON, MAY, 1906.

Progress
Indeed.

Two sensational catastrophes occurred in April—the eruption of Vesuvius and the destruction of San Francisco by an earthquake. These disasters, which between them have entailed less loss of human life than the little war in South-West Africa has cost the Germans, have impressed the imagination of mankind. But in themselves they are of little importance, and they should not be allowed to obscure the really great advances that have been made last month towards a better social and political order. The Russian elections to the Duma have resulted in the return of a strong Liberal majority, which may enable the Tsar to establish liberty and order throughout his dominions. The threatened war between Austria and Hungary has been averted by the formation of a temporary Coalition Government. The Conference at Algiers has been brought to a satisfactory conclusion, and active steps, public and private, are being taken to heal the feud which has too long remained open between Germany and England. In the United States, President Roosevelt has given the plutocracy its first warning. Lord Grey has visited New York, and Mr. Carnegie has visited Canada, making speeches affirming in the strongest terms the unity of the English-speaking race. At home, the Trades Disputes Bill has been read a second time without a division. The Education Bill has been introduced, and Mr. Asquith's first Budget has been laid before the House. But the most satisfactory of all signs of progress are the innumerable instances of the growth of the spirit of international brotherhood which have to be chronicled at home and abroad.

Of the momentous decision described at length in the Character
"Brothers All for A' That."

Sketch, "John Bull as International Host," which the Prime Minister will, I hope, announce in the course of this month. I need only say that I regard it as the most hopeful indication of the progress of the world that I have had to record since I first put pen to paper. But the growing spirit of international brotherhood is too impatient to wait for official manifestation. This month a party of seventy German burgomasters and councillors are visiting Britain to inspect its municipal institutions. They were preceded by a party of German trades unionists, who are now visiting our industrial centres. Next month a still more important visit is expected, when some twenty or thirty representatives of the leading German newspapers will spend a week in England as the guest of the Anglo-German Friendship Committee. They will be welcomed by all that is best in London, and afterwards they will visit Stratford-on-Avon and Liverpool. An Austro-Hungarian Exhibition will be opened at Earl's Court, which will bring us nearer our ancient ally. At Athens the

revived Olympic Games have drawn together the picked athletes of all nations. Another International Congress of Textile Workers met last month in Brussels and decided upon making further advance in the direction of internationalism. The International Postal Congress is meeting at Rome, where a resolution in favour of universal penny postage was moved by the representative of New Zealand and seconded by the representative of Egypt—a curious illustration of the ends of the world coming together to facilitate human intercourse. Add to this the tiny but significant fact that a French newspaper, the *Gazette de Londres*, has just been established in London. And we have enough to thank God for and take courage.

The Need
of a
Key Language.

Besides these international congresses there was one international gathering in London this Easter which calls for special notice. The Federation of Employés or Shop Assistants, which met in the Great Central Hall, Marylebone, after struggling through its debates in French, finally decided that the adoption of a universal key language was indispensable. The following resolution was affirmed unanimously:—

Considering that the knowledge of foreign languages has become indispensable to wage-earners in order to facilitate their means of assuring existence, and considering that this knowledge needs the most ardent study which hinders workers from acquiring them:

Considering that international relations have a tendency to extend continually, and that much would be gained by the adoption of a common auxiliary language, which would avoid the great loss of time and the fatigue caused by translations at international gatherings, this Congress expresses its desire that Esperanto should be adopted as an official language at all future international discussions, and that the different federations participating in the Congress of London should do their utmost so that their respective Governments should inscribe Esperanto amongst the languages to be taught in their primary and secondary schools, and that their groups should be invited everywhere where not existing to form Esperanto groups charged to propagate by adult classes the study of Esperanto.

The Congress included representatives of the employés of Britain, Germany, France, Austria, Bohemia, Belgium, Spain, and Portugal, and was attended by M. Mauvaut, of the Belgian Ministry of Labour, who had honourably distinguished himself in passing legislation in favour of Sunday rest and other reforms.

At Rio
and
the Hague.

In the midst of this blossoming of internationalism comes the invitation of the Russian Government to all the Governments of the world. Liberia alone excepted, to meet at the Hague in July to consider the questions of the rights of neutrals, the exemption of private property from seizure in naval war, the question of contraband, and the amendment of the Arbitration Convention. The Conference will, however, be postponed, probably till February. The American Governments cannot attend in July, as that is the month for the Pan-American Conference at Rio Janeiro. In Septem-



Photo. by]

[Moreggio.

The Advance of the Lava at Torre Annunziata (Vesuvius).

A curious effect was produced at Torre Annunziata by the advance of the lava in poudrous masses through the bridge of the electric railway.

ber the Dutch Parliament meets, and it is therefore probable that the Hague Conference, over which M. de Nelidoff will preside, will not meet till February. This gives time for the preliminary discussions without which the Conference would probably be barren. The Rio Conference has as the first article of its programme the affirmation of the principle of arbitration between the Republics, and as its second the consideration of the question as to how far it is lawful to use armed force for the collection of international debts. The other topics, of which there are fourteen in all, are of minor importance, and provide for a uniformity of patent and copyright laws, the preparation of a satisfactory code of international law to be presented to the next Conference, development of commercial intercourse among the Republics, the imposition of proper sanitary and quarantine regulations, etc. So in both hemispheres the good work of internationalisation goes on apace. Note also as another encouraging sign that that staunch combatant for peace, Mr. Felix Moscheles, during his winter sojourn in Algeria has succeeded in forming the first peace society ever established on African soil.

The Reunion of Christendom.

While the nations are thus drawing together, the Churches are also showing signs of a disposition to dwell together in peace and unity, and even to co-operate in the peaceable works of righteousness. In the last days of April Bishop Gore, of Birmingham, secured the signatures of the two Archbishops, the Primate of the English Church in Scotland, the Moderators of the Presbyterian

Churches in Scotland and England, the Presidents of the Methodist Churches, and the Chairmen of the Congregational and Baptist Unions to an appeal to all Christian ministers of religion in England to unite in special prayer on Whitsunday for the reunion of Christians. The signatories accept as common ground the assumptions—

That our Lord meant us to be one in visible unity.
That our existing divisions hinder, or even paralyse, His work.
That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division.

This is all the more interesting because the Bishop who got it up is one of the stoutest advocates of a line of action in opposing the Education Bill which, if persisted in, will lead to the exclusion of all religious teaching from the State schools. The report of the Sunday (National Observance) Advisory Committee, appointed by the Archbishop of Canterbury, recommends the holding of a united corporate movement throughout England and Wales in November next. In this mission the Nonconformists should certainly join. The Report of the Advisory Committee is a most interesting document. If the Churches cannot combine to secure for the working people the enforcement of that indispensable Charter of Health and Happiness which secures them one day's rest in seven, what, in the name of their Founder, is the use of the Churches? This surely is one simple practical service for which in which they all could unite, including the Unitarians, the Jews, and the Roman Catholics.

The Education Bill.

Mr. Birrell has introduced the long-expected Education Bill. As every member of the Liberal and Labour majority was pledged to place all schools supported entirely by public funds under public control, and as they were not less straitly pledged to abolish religious tests, the Government had no option but to embody these principles in their Bill. This was inevitable, and was foreseen to be inevitable by Archbishop Temple when he warned his brethren of the consequences of venturing upon the "slippery slope" of rate-aid. Given these two fundamentals, upon which the mandate of Ministers is unmistakable, the Bill is remarkable for the tenderness with which it deals with the denominational schools. The Church is to keep its schools for its own purposes, except during school hours, and yet it is to be relieved from all cost of maintaining the buildings in repair. This is equivalent to a relief of £200,000, or the annual interest on a capital sum of £7,000,000. Moreover, the Church is to receive rent for the use of its buildings during school hours—a special grant being made from the National Exchequer for this purpose on a capital sum of nearly £30,000,000. As the Church school buildings are only estimated to be worth £25,000,000, this can hardly be regarded as confiscation. Still



The Palace Hotel (destroyed) in Market Street, San Francisco.

further to temper the wind to the shorn lamb, the Church is to be allowed to send its clergy into the schools two days in every week to teach the Church Catechism as fully and as dogmatically as they please. And as a further concession, in 800 school districts in which 5000 denominational schools stand in the midst of 24,000,000 of the population, they are to be allowed to teach the Catechism and their dogma as they have done heretofore wherever four-fifths of the parents of the children desire such teaching to be given.

The Mistake of the Bishops.

There are 14,000 denominational schools attended by 2,000,000 scholars in England and Wales. All these will henceforth pass under public control because they are maintained solely at the public expense. The local authorities can decide whether or not religious teaching is to be allowed, but if they decide against the secular policy—which they will do, for they have always done so in the case of the schools already under their control—they are forbidden to teach any formulary distinctive of any sect. Simple Biblical teaching, with hymns, prayers, and lessons, embodying the religious beliefs of all Christians without any trespass upon the domain of controversial theology, is to be imparted to the children. This arrangement was originally proposed by a Churchman, Cowper-Temple, and it was carried out by the London School Board on the motion of Mr. W. H. Smith, Churchman and Conservative. It has been embodied

in syllabuses drawn up by nearly all the School Boards and County Council educational authorities, on most of which Churchmen have been in the majority. The quality of the religious teaching given under this clause has been repeatedly certified as excellent by Archbishops and Bishops. No parents have objected to it, nor has any Anglican yet been able to produce a single instance in which this Cowper-Temple teaching has been used to prejudice children against the Established Church. Nevertheless the Bishops and the clergy, with a few distinguished exceptions, have declared war against the Bill, on the ground that it establishes and endows Birrellism, nonconformity, undenominationalism, and the like.

The Serious Blot.

The serious blot on the Bill is that it makes no provision for any moral instruction, at the same time that by making the conscience clause a reality it puts a premium upon abstention from religious instruction. Mr. Birrell frankly avowed that he intended to make the child who objected to religious instruction an object of envy to his mates. No child will go to school to receive a religious or any other kind of lesson if he is to be free to spend the time in the playground. But the only moral training given to the children is to be in the hour covered by the conscience clause. That won't do. What is needed is to make moral training an integral part of the compulsory curriculum. It ought not to be difficult to make that moral training so religious in spirit, so Biblical in its illustrations, as to satisfy the wishes of the parents. All the four cardinal virtues, as well as all the gifts and graces of the Holy Spirit as defined by the Catholic Church, are, with one doubtful exception, secular virtues. We are all, even the stoutest unbelievers—and although there are fifty "secularist" Labour men in the House, there are said to be only four avowed unbelievers—in favour of moral instruction. It will depend upon the teacher and the handbook as to how far that moral instruction is saturated with religion. But the confusion in the public mind as to what is religious and what is secular is very great. Of this the classic illustration is the seventh clause of the New South Wales Public Instruction Act of 1880, which expressly states that the term "secular instruction" shall be held to include "general religious teaching as distinguished from dogmatical and polemical theology."

Mr. Morley's Apologue of the Three Rings.

There have been few out-of-Parliament speeches last month. Almost the only important utterance was Mr. Morley's speech at the Eighty Club, and the best thing in that was his apologue of the three rings—which is well worth quoting here:—

Somebody submitted to a Saracen chief which was the true religion—the Jewish, the Mohammedan, or the Christian—and the chief replied by this apologue. In a family of great honour and estate there was a ring which con-



Chronicle office.

Examiner office.

The Call office.

Newspaper Land in San Francisco. The recent Earthquake.

Only the Chronicle office was uninjured, and here the newspapers combined to bring out a joint issue.

ferred the magic virtue upon the wearer of it being pleasing to God and to men. In each successive generation the possessor handed it on to a new wearer. There came a man who had three sons, all of whom he equally loved, and he got a skilful craftsman to make two other rings so exact in resemblance that he himself hardly knew which was the genuine ring, and when he became very old, and was on the point of death, he gave to each of them privately one of these rings. When death came and took him away, each son came forward with a ring and claimed the honour and the estate. They went before the judge, and the judge said, "I understand that the possessor and the wearer of this ring is a man who is pleasing to God and to men. Now be of you who will first show his supremacy in gentleness, in peace loving, in right doing, in tolerance, in consideration—that is the man to whom the honour and the estate should go; and thousands of years from now, if you come before this tribunal, then your children's children will know which after all was the possessor of the true ring." Gentlemen, the application of this to our present quarrel, our squalid quarrel, I think is pretty visible to you. Let us see, let the Church remember—yes, and let the chapel remember—that this is the test, which shows most of these great virtues.

A very pretty way of illustrating the truth of the old saw that the proof of the pudding is in the eating of it, and that still more familiar saying, "By their fruits shall ye know them."

The French General Elections.

parties. If so, it will be a remarkable demonstra-

The general expectation seems to be that the French General Elections now in progress will make no serious change in the balance of

tion of the impotence of the Clericals. The vehement protest of the Pope and the clergy against the separation of Church and State—a measure which it is asserted has practically dried up all Peter's-pence in France seems to have had little or no effect upon the French electorate. The Socialists demand peace abroad and the transformation of the Republic into a Collectivist State. The Radicals favour same Imperialism abroad, and at home a progressive income tax and old-age pensions. The Conservative Republicans hold the Centre and the Reactionaries the extreme Right. France has been much more disturbed by the strikers in the mining district and in the capital than by the fulminations of the Vatican. M. Clemenceau, the most Radical of Home Ministers, has shown the utmost energy and alacrity in defending order and in maintaining the peace. It was the irony of fate that a Minister with such popular and trades unionist sympathies should have had to face so formidable an industrial insurrection. But so far the crisis has only afforded proof of the sterling metal of the man.



The Great City Hall of San Francisco (destroyed by the Earthquake).

The City Hall was one of the most costly erections in the United States. The dome was especially noteworthy.

The President's Warning.

President Roosevelt appears to be given to the interesting but somewhat perilous practice of thinking aloud. On April 14th he laid the corner-stone of the new office building for the House of Representatives at Washington, and, as his manner is, he soliloquised somewhat after the fashion of Hamlet on the problems that were vexing his soul. Starting off with a severe condemnation of the men with the muck-rake of the Press, who made gross and reckless assaults on the characters of public men, he went on to say that to denounce mud-slinging does not mean the endorsement of whitewash, and to hail the sober and steady assailants of public corruption and civic wrong as the leaders and allies of all engaged in the work for social and political betterment. Then after this balanced opening President Roosevelt suddenly exploded a bombshell under the seats of the listening millionaires by declaring

We shall soon be forced to deal with the problem presented by the accumulation of large fortunes. No amount of charity in spending money can atone for misconduct in making it. As a matter of personal conviction, I feel that we shall ultimately have to consider the adoption of some such scheme as that of a progressive tax on all fortunes beyond a certain amount, either given in life or devised or bequeathed upon death to any individual—a tax so framed as to put it out of the power of the owner of one of these enormous fortunes to hand on more than a certain amount to any one individual, the tax, of course, to be imposed by

the national and not the State Government. Such taxation should, of course, be aimed merely at the inheritance or transmission in their entirety of those fortunes swollen beyond all healthy limits.

Imagine such a message from such a man to such a plutocrat-ridden community as the Americans. We shall not hear the last of the echoes of that declaration for many a long day. Its reverberations are audible even here, where Mr. Asquith has announced a Select Committee to consider the graduation of the income tax.

Progress of Socialistic Ideas in America.

When Mrs. Wilshire, wife of the editor of the *Socialist Wilshire Magazine*, was in London, she expressed a confident belief that the Americans would adopt Socialism long before it was established in Britain. The trend of opinion in favour of what we call municipal Socialism and the Germans' Socialism of the Chair, is powerfully stimulated by the recent exposures of "Frenzied Finance." The American Federation of Labour warned Congress recently that Labour would go into politics on its own account if its demands were not attended to. Last month sixty-three separate organisations came together at Chicago to form a Labour party under the title of the Chicago Progressive Alliance. Its programme puts the initiative and referendum in politics in the forefront, and declares



Russia's First General Election: Polling in St. Petersburg for Candidates for the Duma.

in favour of Government ownership of railroads and telegraph lines and municipal ownership of the monopolies of public service. The Alliance asserts that the widespread corruption in civic life and the dominance of political bosses have produced a condition more dangerous to the life of the Republic than that which led to the Civil War. *Apocryphal* of the nationalisation of railways. Mr. R. P. Porter has just reminded us that, thanks to Mr. Gladstone's clause in the Railways Act of 1844, the British Government has a statutory right to buy up nearly all our railways at three months' notice at twenty-five years' purchase on the average of the three preceding years' divisible profits—claims for prospective profits being referred to arbitration. In 1904 £1,208,500,000 was invested in British railways, £82,000,000 of which paid no dividend. The whole capital yields on an average $3\frac{1}{2}$ per cent. interest.

The Visit of the King and Queen to America.

There is reason to hope that next year, instead of spending six weeks in the Mediterranean, the King and the Queen will visit the American Continent. The Canadian House of Commons has unanimously invited their Majesties to visit the Do-

minion. The original proposal was that they should open the new Quebec Bridge. The date was altered, at Sir W. Laurier's suggestion, in order to suit the Royal convenience, and to increase the chances that the King and Queen would come to the New World for the purpose of building a new bridge between the two great branches of the English-speaking race. Canada is doing excellent work just now, and fulfilling the destiny I predicted for her long ago—that of being the wedding-ring of the Anglo-American marriage. Of course, the King and Queen will go to the United States. It is no further in point of time from Southampton to New York than from London to Athens. There is nothing the King would like better than to revisit the new New World which has sprung up and almost obliterated the old New World which he visited forty years ago. Sir Wilfrid Laurier, whom Mr. Carnegie acclaimed last month as one of the five greatest men in the world (query, who are the other four? Roosevelt, the Kaiser, the King, and—Mr. Carnegie?) took occasion last month to affirm more emphatically than ever his adhesion to the principle of which "The Review of Reviews" was founded to proclaim. In language which might have been quoted from our columns Sir W. Laurier said



Pasquino.]

Kaiser and Chancellor

[Turin.

Kaiser: "Germany with so many curiosities does not, alas! possess a volcano like our faithful friend!"

Bülow: "Don't say that, your Majesty: both as volcano and lava you are equal to Vesuvius and Pelee and all the rest."

it was more than a misfortune, it was a crime, that England and her colonies separated in the eighteenth century. He had always hoped and believed that there would be a time of union; and that the Anglo-Saxon race would be united he was as certain as that the sun would rise to-morrow. Not bad for a French-Chancery this!

Progress in Russia.

The news from Russia last month is distinctly good. The new loan of £92,000,000, issued at 5 per cent., has been well taken up in France, England, Austria, and Holland. Germany and the United States held aloof. Thirteen millions were allotted to London, and the amount was covered three times over—a fact which may be regarded as the overture to an Anglo-Russian *entente*. The Duma proceedings will be watched with intense interest throughout the world. According to the latest returns issued, while 120 elections were still pend-

ing, the Liberals have secured a decided majority. Out of 316 seats for which returns had been received, the Revolutionists had returned 30 members, the Constitutional Democrats 160, other Liberal groups about 28, making a solid *bloc* of Progressives 218 strong. Of the remaining 98 members only about a third are said to be Reactionary, the others are not declared partisans. The Duma will contain more Labour members in the shape of peasants than any Parliament in the world. All its members are paid, and the peasant members are to be provided with cubicles in the Parliament House of Russia to save them the cost of paying for lodgings in St. Petersburg. What a microcosm of Muscovy the Taurida Palace will be, fraught with what vast incalculable potentialities of good and evil!

The Kaiser and his Austrian Second.

The Kaiser is a godsend to the newspapers. But why does he not exercise an economy in his eruptions? Surely with Vesuvius in full blaze and San Francisco in ruins he might have held over his Count Goluchowski telegram to a season when there was a slump in news. But even with those rival sensations his telegram has not failed to command attention. The Kaiser is so delightfully human, so naively outspoken, that his utterances have all the charm of the outbursts of a clever child. The popular belief that he acts always from deeply-laid policy and long-meditated calculation is all nonsense. The Kaiser is as impulsive as Mr. Chamberlain. He was apparently nettled at the way in which Italy supported France at Algéciras. Therefore he fired off one of his rocketty telegrams to Count Goluchowski, in which he says:—

I feel impelled to express to you from my heart my sincere thanks for your unshakable support of my representative—a fine deed of a true-hearted ally. You have proved yourself to be a brilliant second on the duelling ground, and you may be certain of similar service in similar case for me.

Was there ever so characteristic and impolitic an outburst since the Kruger telegram? It has offended Italy, it has not pleased Austria, and it certainly has not edified the friends of Germany at home or abroad.

The Truce in Hungary.

Last month Austria seemed heading straight for war with Hungary. Suddenly, with the sensational rapidity of a transformation scene, the crisis vanished, and the world learned with amazement that nearly all the Opposition leaders had accepted office under the premiership of Dr. Wekerle. M. Kossuth, Count Apponyi, Count Andrássy, and Count Zichy, all took the oath of office to the Emperor-King, who was reported to be extremely happy—not without cause. The basis of the truce was that the General Election should be



Interpreter. Judge. Witness. Registrar. Crown Prosecutor. Counsel for the Defence. Prisoners.
A Typical Trial of Natives in Natal: 128 Prisoners in "the Dock."

held at once, on the direct issue of universal suffrage. If the majority decide in favour of universal suffrage, the Government will carry a law establishing that principle and again appeal to the country. The prospects of two General Elections in quick succession appears to have abated the zeal of the irreconcilables for a combat. The Wekerle Cabinet pledges itself to carry through the new Parliament the votes and military credits, and treaties of commerce already sanctioned by the Delegations. Its programme is variously described as "Universal Suffrage and the Dualism of 1867," and "Independence of 1848," which is rather confusing. The elections which have already taken place show that the new Government will command an overwhelming majority in the new Parliament. There will be about 40 non-Magyar deputies returned, and about 100 Conservatives and Clericals. All's well that ends well; and it is never well to halloo till you are out of the wood. But for the moment the danger of a violent rupture seems to have been happily averted.

The Pursuit of Bambaata.

The Natal Government has its hands full. Instead of striking terror into the natives by its wholesale executions, it has precipitated a native war. The chief, Bambaata, has fled into Zululand, where he is not unnaturally regarded with sympathy, tempered only by fear of the avenging white man. £500 has been offered for Bambaata's head—a premium upon assassination which has shocked even Professor Holland, the least sensitive of professors of international law, and Boers and British are mustering in hot haste to quell the incipient revolt. The Imperial authorities were disdainfully told to keep their hands off. The Colonists are going to deal with their own natives without our interference or our help. It is all very fine and large, but wait a bit! The Natal Colonists may pull it off this time. But there is at least an off-chance that they may not. What then? That is a contingency which can never be left out of mind, and as a matter of fact it never is forgotten for a moment, even by those who most haughtily repudiate all notion of Imperial aid, and are going to do everything all off their own bat.



Taken at Melbourne and Sydney.

THE LATE RIGHT HONOURABLE RICHARD JOHN SEDDON, P.C.,
Prime Minister of New Zealand.

This was the last Photograph taken of Mr. Seddon.

[Photo

In Mem.: Richard John Seddon, P.C.

(11th June, just as we go to press.)

"Mr. Seddon is dead!" "Impossible!" was the statement made and answered incredulously by thousands of people on Monday, the 11th June. The news that he had peacefully and quietly died of heart failure at 6 o'clock on the previous evening, the 10th June, on the "Oswestry Grange," about 150 miles out from Sydney, was paralysing. One simply stared at his informant. Surely never did death seem such an utterly impossible thing. To those who had shaken his hand, listened to his speeches, seen him move with the alertness of a youth, it was simply unbelievable. The tall, erect giant of the forest had fallen at a blow.

At the very date of his death he was filling the eye of Australasia as he had never done before. To everyone in New Zealand he was, of course, known as very few heads of Governments have been known to their people, but to Australians he was only known by repute as a Premier who filled up the whole horizon New Zealandwards. His visit had therefore made him a very real personage to Australians. He strode into Australian life like a Colossus. During his short visit he was treated in an almost regal fashion. Reporters hung round him, and reported his views or convictions until the newspapers almost burst with the plethora of copy which they gained. And both in speech and journalism the finest spirit was displayed. It was recognised that the opinions he expressed were not hypercritical, but given in the friendliest of ways. His advice was courteously accepted, as it was courteously given.

To Australians the prominent figure in New Zealand was always Mr. Seddon. One thought of him and the country as though they were in a sense convertible terms. Although in New Zealand the Government was looked upon as a one-man Government, yet the extent to which Mr. Seddon was regarded as the one man who controlled things could only be realised by a resident of Australia. There was the fact, whatever personal feelings about it may have been.

And his visit to Australia accentuated the impression of him. Whatever may have been the opinions of parties regarding local politics, his utterances upon everything that he spoke on with regard to things Australian were beyond cavil, displaying a breadth of thought and a sturdy common sense that appealed to all parties here.

Australians can therefore share in the sorrow of New Zealand in a way that would have been impossible had he not just visited it. The blow struck

far deeper than would otherwise have been the case. We feel we have a personal interest in the grief of our sister colony, and it is a pleasure, though a mournful one, to feel that we have been able to show some little kindness to his bereaved ones.

New Zealand without Mr. Seddon will be almost incomprehensible. It is to be hoped that whoever succeeds him will keep the car of state running on the same progressive lines. Autocratic Mr. Seddon was, to a degree. So, to a greater or less degree, is every strong man who is inspired with a conviction and who knows his strength. He was a giant, a statesman with abilities of the highest order. He played with ease with the ordinary man. His career was a marvel. With little educational advantage, he rose to a position which made him one of the most picturesque men in the British Empire. But he was "a thorough Democrat," to quote almost the last words he spoke to me on the Thursday before his death. His legislation was essentially for the people. He was seized with the possibilities of his country as few are. He believed in it absolutely. To him it was "God's own country," an expression which has now a pathetic interest. In a telegram which he sent to Mr. Bent on his leaving Sydney, and not received by Mr. Bent until after he had heard news of the sudden death, Mr. Seddon had said, among other things, "Leaving for God's own country." How true it was no one dreamed.

To New Zealand the heart of Australia goes out in deepest sympathy. Australia is glad that she had an opportunity of entertaining Mr. Seddon. We are thankful that we were able to pay our respects to him, irrespective of the fact that some of the things he set in motion while he was here, we in Australia will reap much benefit from.

His death was of the kind that reformers everywhere can yearn for, coming right in the midst of life, allowing of no idle time and no long-drawn-out pain. To work right up to the moment of death, every moment utilised to the full, is an experience that we who work for the common good may devoutly pray for. It was a fitting close to his career, strikingly like it in some respects, unexpected, almost dramatic in the simplicity of it, and the manner of it, startlingly sudden, the last surprise of a life that politically has been one long series of surprises to the people whom he has so long, so ardently, and so ably governed.

(The History of the Month I had written days before Mr. Seddon's death, and when the news of it arrived it was too late to alter it, even if I had wished. But not a word does need altering.)

TO THE RIGHT HONOURABLE R. J. SEDDON, PREMIER OF NEW ZEALAND,

On His Attaining (as he would have done), on the 22nd June, the Age of
Sixty-One Years.

[A pathetic interest attaches to the following, as it arrived in the office on the morning of the 11th June, and a half hour afterwards I got word of Mr. Seddon's untimely death.—EDITOR.]

Strong son of toil, whose firm right hand
Directs the course of this young State;
So passing rich, so fair a land!
So full of beauty, rare and great!
On this the morn when thou dost pass
Another milestone on thy way,
I raise the goblet, drain the glass,
And wish thee joy through all the day!

I serve thee not as helot bound,
Nor follow at thy chariot wheel,
Where they who worship gather round.
And in obeisance humbly kneel;
But churl were he who would not praise
For work achieved, for labour done;
Who would not wish thee many days
Of life and happiness to run.

For thirteen years the highest place
The State can give has been thine own;
Elected by the people's grace,
Thy seat has ever firmer grown.
Triennial battles fiercely fought,
Triennial victories always won,
Thy friend and foe alike have taught,
The people hold thy work well done.

The breaking up of large domains,
So long held fast by greedy hands,
By which the poorer settler gains
The use of rich and fertile lands:
The law which grants the freeman's right
Of arduous toil the fruits to share;
The law which makes taxation light
For those who find it hard to bear:

The Court which hears the workers' suits
For fairer wages, better hours;
Which trying calmly, sharp disputes,
Exerts impartially its powers.
The widening of the Temple gates,
Where Higher Learning sits enshrined,
Where Knowledge feeds, but never sates
The seeking soul, the searching mind:

The homes beyond the cities' bounds,
Designed and fitted to provide
Pure air, more comfort, ampler grounds,
Where thrifty toilers may reside
And nightly rest from busy work,
Compelled no more in slums to stay,
Where fell diseases wait and lurk
In stealthy ambush for their prey:

The kindly law of timely aid—
For even in these favoured isles
Are those who pale beneath the shade
Of Fortune's frown, though Nature smiles—

In bygone years, when life was strong,
They toiled in patience—toiled for years—
In struggles hard, and labour long,
To raise themselves above the fears

Of sore privation, grinding need,
When Age should steal their strength and health;
And now they have a welcome need
Bestowed on them from public wealth.
But soon a larger, broader scheme,
The law's benignant work will crown;
Approaching nearer to the dream
Of him who first the way made known.*

These are thy deeds, a record proud,
And yet the roll is not complete!
I blame not those who cry aloud,
And shout thy name from street to street.
I marvel not that at the call
Which last was made throughout our coasts,
Thy foes who prophesied thy fall,
Themselves should fall in stricken hosts!

Resourceful, cool, of mastering will,
And cast in Nature's strongest mould;
In keen debate, of practised skill;
A leader tried, sagacious, bold;
The foremost man in all the land;
The Premier of a prosperous State;
I yield to Merit's fair demand;
I love thee not, but hail thee Great!

WILLIAM COOPER.

Avondale South, Auckland, N.Z.

*The credit of initiating the movement in New Zealand for the establishment of a State system of Old Age Pensions belongs to the late William Leys, of Auckland, founder of the Leys Institute in that city. The writer was present, many years ago, at a small meeting in an upper room, in Wyndham-street, Auckland, when, to about a score of interested listeners, Mr. Leys expounded his scheme. When the scheme was first mooted publicly, it was assailed with ridicule and scorn as being absolutely impossible. Then, for years after, it was tabooed by most public men as being "beyond the region of practical politics," a phrase which has been employed so many times, and with fatal success, as an extinguisher of multitudes of desirable reforms. The establishment of Old Age Pensions was, however, effected by the present administration in New Zealand, and during the coming session of Parliament Mr. Seddon will introduce (intended to introduce,—Ed.) a Bill providing for the establishment of National Annuities.—W. C.

THE GAMBLING DEMON IN AUSTRALIA.

"Tote" Shops and Their Surroundings—A Reign of Terror—An Organisation of Crime—The Tightening Tentacles of the "Tote."

Australia gambles. There is no doubt of that. The evil infects her like some disease which has got into the blood, is firmly rooted, and which is sapping the strength of the body. No nation ever flourished on vices, and Australia is beginning to show many of the decadent features which follow vicious courses. Unless they be recognised and dealt with, they will become chronic. Many men bet on everything, from ordinary everyday little quibbles on ordinary subjects to big stakes in Melbourne Cups. And not they only, but women and youths bet to an alarming extent. It would be quite bad enough if this were done privately. The evil is increased ten thousand fold when Governments either grant facilities for betting, or else allow betting establishments to exist almost untouched by the law.

Our Governments do not yet realise the importance of the evil, or if they do, they are negligent of their duties to an extent that is incredible and criminal. In some States the totalisator makes betting easy, but none the less an evil. In every State races are carried out under the patronage of members of Governments and Parliaments. Victoria gives her gracious patronage to one of the things which is cutting her foundations from under her by observing a public holiday on Cup Day, while the Tasmanian Government licenses Tattersall's.

Needless to say, therefore, gambling flourishes "like a green bay tree." We begin the training early. The children practically are taught the art of gambling by raffles at certain church bazaars, art unions for charity, etc. In that connection it is no more than the mere statement of a fact to say that the Protestant Churches, to their everlasting credit, have almost unanimously set themselves against this thing, and raffling has been openly and unequivocally condemned by every one of their Church Councils. From one end of the community to the other, from the poor to the rich, it is gamble, gamble, gamble. Here, clerks in business houses embezzle and go to gaol. There, bank managers are short in their accounts. Every now and again the heads of great business establishments are startled by the news that some trusted person has absconded or is arrested. Cause at the bottom of it generally—gambling.

A PROSPEROUS PROFESSION.

But one of the worst features about the whole thing is that the profession of gambling has become

by a section of the community a settled and prosperous calling. Not content with the betting facilities which are afforded on racecourses, there is a gang of men who make their living by running what are called "Tote" shops, where stakes as low as a shilling are accepted. "Hazard," "Two-up schools," and Chinese lotteries abound. Truly the way of the intending gambler is made easy. Now it is, in most of the States at any rate, illegal to keep a gaming house, so the law is got past by the parties who run these concerns either defying the law openly or by forming clubs, with entrance fees and rules of membership. Entrance fees are low, and in some cases the fee is returned as soon as the member is enrolled. It is really the existence of these places which has brought the gambling question into such prominence recently. They practically bring the racecourse into the heart of the city, and extend it here and there throughout the States. Advertisements in the newspapers notify betting facilities, and the poorest person finds the perfection of modern civilisation so adaptable to vicious practices, that, in the language of the pushing storeman, betting "is brought right to our doors." Nay, more, to such "base use" is the telephone even put. The "Tote" shop is, of course, only one of the very many facilities which are provided for gambling. It does not form the sum total of gambling facilities and possibilities; but it is so great a menace to the community that in this article special attention will be directed to it. I am as much against the bookmaker on the racecourse or the Totalisator machine as I am against "Tote" shops. The reason of the present movement is that the "Tote" shop might be put down with existing legislation. To cope with the other, fresh legislation is necessary, and it will be pursued in due course. To kill the "Tote" shop, the axe is in the executioner's hands, and it might be killed if the executioner were only to wield the axe.

GAMBLING AS A MANTLE OF CHARITY.

The art of running "Tote" shops seems to reach its perfection in Melbourne and Sydney, although in the other States it is practised with skill and success. The presiding genius of this particular form of gambling facility in Melbourne and Sydney is a Mr. Wren, who, in addition to betting fame, has made himself notorious by giving dona-

tions to public charities. These, be it noted, generally follow some great event such as the running of a race, or a prize fight run under the more respectable title of a "Boxing Contest."

What other conclusion can one arrive at but that these donations to charity are an anodyne to the public conscience? Indeed, some little time ago Mr. Wren offered to lease the Flemington race-course for £25,000 a year, and promised the Premier, if the lease were granted to him, to donate largely to the public charities.

THE "COLLINGWOOD TOTE."

In Melbourne there are several clubs which are nothing but gambling concerns, but the most notorious gambling concern is what is known as the "Collingwood Tote." It is a modest looking building, as our photograph shows, and yet the powers that control this betting establishment have managed to evade the law for years.

The Collingwood "Tote" is a mysterious affair, guarded as closely as the inner chambers of a secret society, open only to the known and trusted. It faces two streets. Its front has been a tea shop, or a variation upon it. Its back door is in Sackville-street, and opens on an unpretentious wood yard. It is guarded from the inroads of a too-prying public by a tall fence, some 12 feet high, with an additional two feet of barbed wire. A guarded door is in the wall, and through this the favoured must pass, although the means of getting out of the place are as many and as varied as the devices of a pickpocket, necessary indeed when a raid might possibly be made upon the place, and the occupants would need to hurriedly seek fresh engagements. In due course, after satisfying the guardian of the gate (being thrown out without ceremony if he did not) the pilgrim in search of the shrine of "Tote" betting would come to a kind of vestibule where are posted up various racing events with the names of horses. Here also he would find a little platform, shut off from the possibly too-insistent "Toter" by a barricade about 4 ft. 6 in. or 5 ft. in height, and protected by iron bars, suggestive of another place where some of the habitués have "done time." Behind this barricade is the clerk who takes the details of the pilgrim's transaction, gives the "Tote" ticket and receives the money. He is a bashful individual, so bashful that he does not care to reveal his identity, for the part of him that might be recognisable is swathed in a kind of cowl, covering his head and face, and pierced with eye and breathing holes. With this problematic personage the business is done. The reason for this concealment of identity is to make it difficult for the police to prove their case even if they did succeed in getting in. Your business is quickly got through. The pilgrim's progress is a rapid one, and you pass out to make room for others, watchful eyes following your every movement all the time,

ready to follow up suspicion with force if it is deemed necessary. In the cage where the "Tote" officer works is a trap door, so arranged that the person could slip out of sight in an instant, and pass into safety by another exit. Here at one time, just below the trap door, used to be chained a fierce mastiff ready to deal summarily with any police officer who, in raiding the place, might too ardently descend in pursuit of a fugitive. This fortress of evil is in the heart of a great city, in a land where, when a law is put upon the Statute Book it is supposed that it will be enforced. What is the matter when with all the paraphernalia of law and order in the shape of a well-equipped police force, this fortress remains unassaulted?

AN ABORTIVE ATTEMPT.

Some time ago an abortive attempt was made to close the "Collingwood Tote." One dark night at 2 a.m. a posse of police attacked the building, and broke their way in, only to find no one there. They held the fort for two months, the force dwindling daily, until only one policeman was kept on duty. Of course the personnel was changed every few hours, but the solitary watchman lived a quiet and uninterrupted life there for two or three weeks, when he was forcibly ejected one day by the "Tote" gang, and business has been going on merrily ever since. Thus ended an episode—standing out as an example of Departmental energy against wrong, like a solitary island in the midst of a boundless sea—so comical and ludicrous as to make the Commissioner of the Police Department a laughing stock. No more heartless but pretentious demonstration against a public wrong was ever made by an uninterested department.

A SUGGESTIVE PARAGRAPH.

Round the gambling centres in Melbourne there has gathered the scum of society, the offscouring of the gaols. Thieves and criminals of the worst type swarm round them.

At the recent Victorian Police Commission, a statement, prepared by detectives, was presented, having reference to the character of some of the men who frequent the gambling clubs in Melbourne. About 100 names were on the list, and, according to the detectives, every one of the men named is a criminal.

Here are the records of only a few of the men who are alleged to run the gambling business in some part or other of Melbourne and Sydney:—

(1) Three convictions totalling 12½ years, made up as follows:—Insulting behaviour, 3 months; ditto, 3 months; criminal assault, for which sentence of death was recorded, but commuted to 12 years' imprisonment with hard labour and two floggings of 15 lashes each.

(2) Six convictions, totalling 12½ years, made up as follows:—Three convictions for insulting be-

behaviour; larceny, 3 months; ditto, 1 month; criminal assault, for which sentence of death was recorded, but commuted to 12 years' imprisonment with hard labour, and two floggings of 15 lashes each.

(3) Five convictions, totalling 10½ years; larceny, 3 months; ditto, 6 months; criminal assault, 3 years, with hard labour and two whippings of 12 lashes each; receiving stolen property, 4½ years, with solitary confinement; housebreaking and stealing, 2½ years.

(4) Six convictions, totalling 5½ years for larceny, receiving stolen property (with hard labour and solitary confinement); having a place for purposes of betting; unlawfully wounding.

(5) Three convictions, totalling 3¾ years, for assault; breaking; receiving stolen property.

(6) Thirty-one convictions, totalling 5½ years, for larceny, thieving and vagabondage.

(7) One conviction of 3 years, breaking into a bank.

(8) One conviction of 2 years with hard labour for robbery.

(9) Three convictions, totalling 2 years, for larceny and tendering counterfeit coin.

(10) Six convictions, totalling 6 years, for robbery, wounding, destruction of property, etc.

And others, etc., etc., etc., etc., etc.

These are only a few of a long, long list. Now it is an exceedingly painful thing to say or write these things. It is one of the most objectionable duties a man can perform to remind the community that another man has failed in the past, and I would never be a party to drag the past of a man into the light if he were honestly trying to do better. Under such circumstances it ought to be buried. But if a man still preys upon society, still scorns the law, still is a menace to the peace and well-being of society, still flouts the organisation which a community has created for its preservation and safety, it is one's painful duty to remind the community of the desperate kind of character it has to deal with, that the State may be on its guard. And when this pitiful list is organised in an attempt to break the law, the light of day must needs be let in upon its make-up. Almost every crime in the calendar is to be found in the long list that might be published. The above, however, is sufficient without exposing the careers of others, to show the public the danger that menaces it. Individual crime is a grave danger to the public. Organised crime will, if allowed to flourish unmolested, blast to pieces the foundation of the most progressive nation in the world.

The gambling systems of Melbourne bear evidence of being highly organised concerns, run with brains, concerted associations with staffs of detectives, with "bullies," with their hands on "pushes." Upon a comparatively helpless community, this monster preys without the slightest compunction.

A REIGN OF TERROR.

But that is not the worst feature. This coterie of evil has become a very terror to the city. No man can fight against it without being in physical danger. This is no mere supposition. Numbers of business people in Collingwood refuse to discuss the "Tote." It is there, they are there; they are in business, and it isn't safe to discuss it. "Look at so and so and so and so. Each of these wanted to put down gambling, and see the result." To many people it is as though some subtle sinister influence is present in the very atmosphere. To those who have taken this question up on the public platform, men like Rev. A. R. Edgar, Rev. T. S. B. Woodfull and myself, there come vague rumours of physical danger, and there is no concealing the fact that thousands of people in their hearts fear that personal violence may be resorted to. I quote this merely to show that a spirit of terrorism is abroad in the community. "Be careful how you touch the gambling demon." Here are some interesting bits of history.

SOME HAIR-RAISING FACTS.

Some three years ago a man was employed by the Detective Office to visit one of the Melbourne betting establishments to get evidence. He had been attending the place almost daily for months, but one morning was accosted and peremptorily turned out of the place as a suspect. He had not long to wait for the arm of evil to be shot out against him. He had tried to bring down a lawless thing. He must be punished. That very night he alighted from the tram near his home in a distant suburb, and was almost immediately set upon, struck on the head, knocked down and kicked senseless by brutal ruffians and left unconscious and bleeding. After some time he regained consciousness and crawled home, and he bears the marks of the assault to this day.

Another man was one night in one of the darker streets of the city, when an assailant crept upon him as noiselessly as a shadow, and dealt him a blow on the head with an iron bar. He would never have lived to tell the tale, but that the bar caught on a ledge of a building, breaking somewhat the force of the blow. The man was left lying in the dark street senseless, and for all that his assailant knew, dead. Fortunately he recovered.

On another occasion a certain tradesman had his shop windows smashed three times at short intervals by stones thrown in the middle of the night, causing damage to the extent of something like £50.

And then last, but not least, happening only a few months ago, the death of Detective-Sergeant O'Donnell and some of the members of his family was almost accomplished by some ruffian who threw through the window into O'Donnell's bedroom about midnight a bomb which, exploding, wrecked the fur-

ture of the room. How the occupants of the room escaped with their lives is a marvel.

THE CONNECTING LINKS.

Now it is remarkable that in each of the instances given the principals concerned were most active in their attempts to put down gambling. The first was a detective, the second was using his best efforts against the gamblers, the third giving valuable assistance to the police, the fourth is the chief detective who has the gambling fraternity under his eye. This is too remarkable a series of coincidences to have happened without design. The connecting link is more than evident, although no one has been brought to book for any of the crimes.

Probably if these deeds of violence had not been resorted to, public feeling would not have been roused to such a pitch of excitement, but it is more than apparent that the men connected with these gambling establishments are resolved not only to flout the law, but to carry on a war of violence not only against the officials who are trying to enforce the law, and who are simply carrying out the duties for which they are paid, but also against law-abiding citizens who are anxious to see the law carried out. Against this there can be only one policy—a determined attempt to root out this nest of criminals.

AN AUSTRALIAN TAMMANY.

I have said that this is a huge organisation, run with brains, with its detectives, etc. This will give further proof: Information of a valuable character concerning themselves becomes known to the gamblers, so that they are on their guard, and are able to meet the plans of the detectives with counter plots, with the inevitable result that the "best laid plans" of the detectives mostly "gang aglee."

Detectives are shadowed, police recruits are watched, every candidate for the force is known, and as candidates require to be of a certain size and age, each person corresponding to the size and age of a police recruit who applies for membership to a betting club, or who tries to get into a "Tote" shop is subjected to the closest scrutiny. The organisation is as perfectly organised as the New York Tammany, and when some of the members of our Parliaments are the openly avowed friends of some of the chief members of these gangs, and are such close friends that on one occasion a member of Parliament was observed walking arm-in-arm up Collins-street (near the intersection of Queen-street, if any reader wishes me to be more explicit) with a prominent "Tote-man," it is easy to see how far the ramifications of the "Tote" extend. But, *cui bono*, is not Sir Philip Fysh a beneficiary of Fattersall's (which, though not necessarily connected with "Totes," is yet an illustration of the connection between gambling and some politicians), and are not Senator Dawson and Mr. Solly, M.L.A., the openly-professed friends of Mr. Wren?

Is it not time that business firms, to protect them-

selves from the menace to their accounts by youths who find temptations to wrong-doing so easily provided by this organisation, and heads of families, to whose sons and daughters this way to Avernus is made so seductive and easy, roused themselves to annihilate it? Time that the law-abiding section realised that the foundations of law and order are being assailed?

We read of Tammany methods in New York, but it would be difficult to find an organisation capable of working more political and social evil than this. Everybody knows how justice has been diverted; officials corrupted; politicians bribed by this gambling devil. The very foundations of law and order are going to be shaken if it works unmolested, and while instances I have given are surface indications, patent to everybody, one trembles to think what may be even now the real condition of affairs.

LAX ADMINISTRATION.

Yet as far as Victoria is concerned the thing might be dealt with. The law is woefully inadequate as compared with what it might be, and with what it is in other States, such as New South Wales, but for all that the law as it stands in Victoria is quite sufficient to close "Tote" shops up. A more pitiable instance of departmental apathy cannot be found anywhere than that which is found in connection with the Chief Secretary's Department in Victoria. An attack which I made on the administration recently, called forth a reply from Sir Samuel Gillott to the effect that I was not giving him any new information when I said that one of the highest legal authorities in Melbourne had assured me that it was an illegal thing to run a "Tote" shop, and he quoted one or two childish and abortive prosecutions as an illustration of his energy in administering the law against gambling. I propose to leave comment on this till next month, and then to deal with the laxity of this department with regard to other things than gambling. Suffice it to say, in the meantime, that Sir Samuel Gillott condemns himself when he says that he knows that the law is sufficient. The obvious and the only answer is, "Why, then, are the 'Totes' and clubs still open?" The Victorian Government has most laudably given notice of its intention to make the law so rigorous that it will be easy to deal with the gambling evil. It would be foolish to criticise the proposed measure before it is known what is to be suggested, but the Act will have to be a very severe one if it is going to shatter the foundations of the vice, and, in the meantime, before the proposed Act comes into operation, very much could and should be done to cope with the evil.

On the 28th April last, the day of the Sandown Park races, someone was set to watch the doors of the notorious "Collingwood Tote." Between the hours of 1 and 4.45, 1575 persons entered. The ramifications are so endless that



This picture shows the back gate of the notorious Colingwood "Tote." It is the way by which entrance is gained by those who frequent the place. The front of the allotment holds a building used as a tea shop, rarely or never used by visitors. A little group of men stands in front of the high wall, and the guarded gate is open. The place is really a kind of right-of-way. The place referred to in the article, where the "Tote" gambling is carried on, is in the yard, ostensibly a wood yard. The high wall is surmounted by barbed wire. This is the place which has successfully defied the law for years. When the photo. was taken, business was dull. Only a few men were about. The photographer is of course nameless. The photo. is a recent one, being taken only a few days ago.

factory girls and boys are enabled to pool their threepences and sixpences and even pennies on wager. Cases are not wanting of men whose wives stake large portions of the week's earnings on the "Totes," of boys and girls the whole of whose earnings do not go to their parents, the remainder being for "Tote" tickets. A favourite suburban agency for the main "Tote" is the tobacconist or lolly shop, and I have first-hand and reliable proof of the stream of callers, largely composed of children, on Wednesday and Saturday afternoons, at some of these places. Here the thing is, a nest of scoundrels, a den of thieves, saturating the community with a gambling spirit, and, not content with that, carrying on an aggressive war of evil against constituted authority; a gigantic organisation of wrong apparently ready to resort to violence and murder should anybody be foolish enough to lift a hand against them.

But hands are being lifted against them in spite of what may happen, and some are determined to see the thing through, no matter what it may mean to them. This nest of demons has got to be destroyed, but it must also be made impossible for the demons to continue their work any longer.

Nearly every one of the members connected with the "Tote" business in Melbourne ought to be under lock and key, serving under indeterminate sentence.

The signs of awakening in Victoria are marvellous. Even this month it is actually quite fashionable for men to take part in the movement who a month ago would not have touched it for a £50-note. But everybody is welcome. Every man who will fight, no matter whether his motive be personal or otherwise, is needed in the army to put down this wrong. A powerful committee, formed by the Methodist Church, and now of an undenominational character, representing nearly every Church in the community (every one of the Protestant ones) and including nearly every branch of commerce, will probably before this article appears, have waited upon Mr. Bent to deal with the matter. Mr. Bent has stated his sympathy generally with the movement, and much is expected from the Government during the coming session. If it does not come, there ought to be such a revolt of the people against the authority that could, if it would, put down this giant wrong, that it would be removed from its place never to lift up its head again. For the safety of the cause of law and order is threatened.



PROMINENT ANTI-SOCIALISTS ON SOCIALISM.

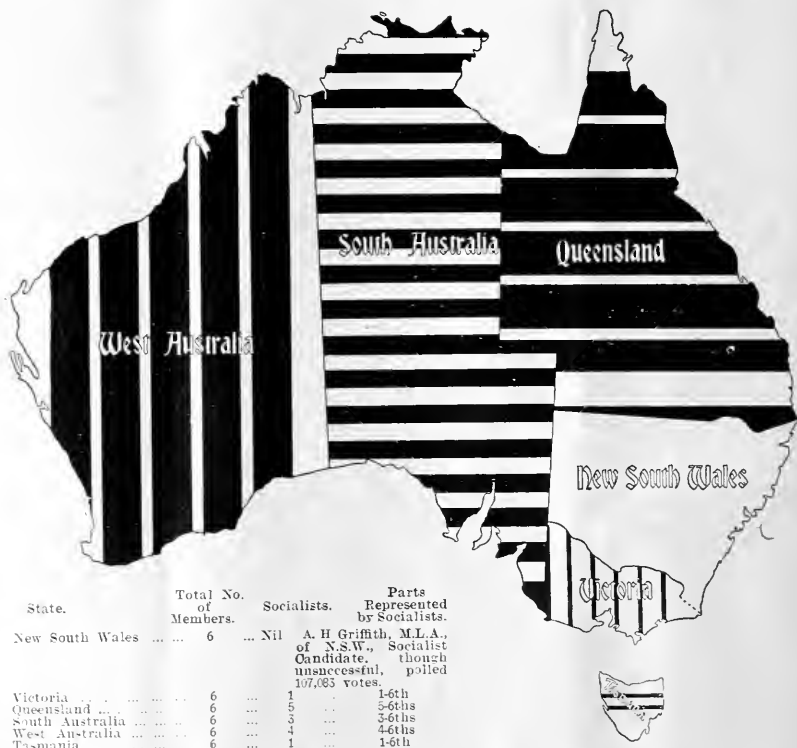
MR. G. H. REID, MR. McLEAN, AND "LIBERTY AND PROGRESS."

[Last month, by the courtesy of the Australian Press-Cuttings' Agency, 341 Collins-street, Melbourne, I was able to give definitions of "Socialism" from Mr. J. C. Watson, M.H.R., Senator McGregor, and the Editor of *The Worker* (Brisbane). They were given in connection with The Gridiron Map, prepared by the Agency, showing the proportionate area of land in Australia represented by Socialists, and published in the last issue of "The Review of Reviews." The definitions were asked for to give in a pamphlet on Socialism now being prepared by the Agency. This month, I am able, by the courtesy of the Agency, to give definitions of Socialism from Mr. G. H. Reid, M.H.R., Mr. McLean, M.H.R., and the Editor of *Liberty and Progress* (Melbourne). Mr. Connell, the manager, requests me to say that the Australian Press-Cuttings' Agency has copyrighted the definitions, but has no objection to their use by newspapers if due credit be given for them to the Agency and "The Review of Reviews." To make the statements more complete, I again publish the maps.—EDITOR.]

The Editor of "Liberty and Progress" (Melbourne), Mr. Chas. Smith, supplies the following definition:—

We understand Socialism in Australia, as at present promulgated by the Labour organisations, to mean

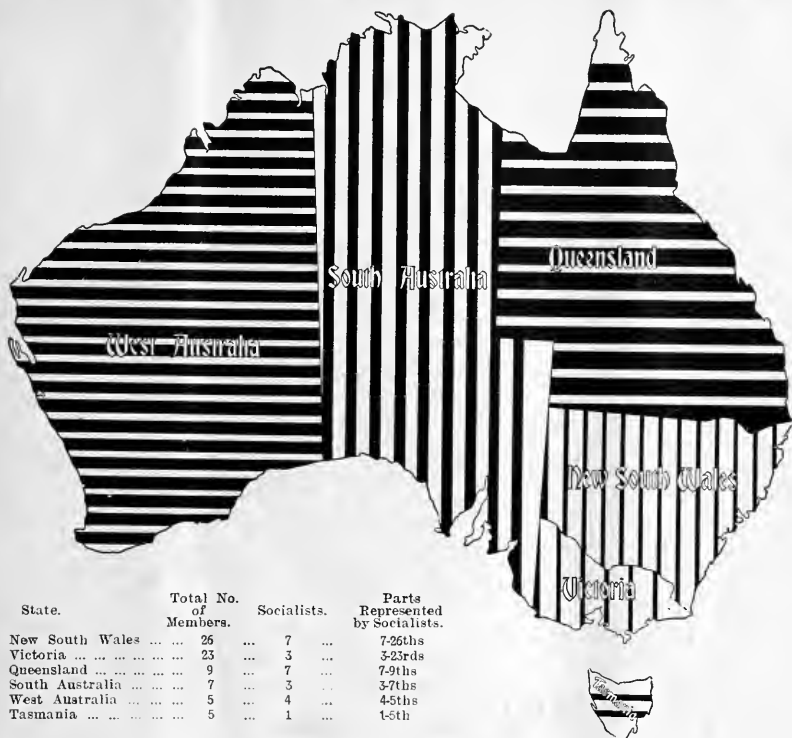
the confiscation of land by gradually taxing the value out of it, and the building up of a huge congeries of State monopolies by nationalising one industry after another, under the pretence of suppressing so-called private



The Gridiron Map—The Senate.

:Showing the strength of Socialism in the Federal Parliament. The black bars (red in the original) show the area of land in the different States represented by Socialists.

[Copyright by the Australian Press-Cuttings' Agency.]



The Gridiron Map—The House of Representatives

Showing the strength of Socialism in the Federal Parliament. The black bars show the area of land in the different States represented by Socialists.

[Copyright by the Australian Press-Cuttings' Agency.]

monopolies, until the Government officials and employes become sufficiently numerous to outvote, and rule in their own interests, the remainder of the community.

Melbourne, March 20th, 1906.

Mr. A. McLean, M.H.R., gives as his definition of Socialism, under date March 20th:—

"Socialism is the economic creed of the weaklings, the indolent and incapable sections of humanity, of all those who estimate their own capacity to earn a livelihood below the average capacity of the whole community, and who prefer, therefore, to lean upon others for support rather than rely on their own resources. The means by which they propose to effect their object are: The absolute extinction of private property; the acquisition and control, by the State, of all private lands, and all the other instruments of production, distribution and exchange; State ownership and control of all industries, and equal distribution of the product of capital and labour amongst the whole

people. Some (professed) Socialists are compelled to recognise that the equal distribution of the national income amongst the whole people, without regard to the value of the services rendered, must inevitably extinguish all ambition and destroy all incentive to energetic action, and ultimately degrade and impoverish the whole nation. They persist, nevertheless, in advocating the nationalisation of all land and industries, but declare that they would pay to each individual the fair equivalent of his or her services. Putting aside the many fatal objections that could be urged, including the enormous cost of supervision that would be necessary to appraise the value of the services of each individual, especially the services of the vast army of supervisors that would be required to do the work, and assuming that all would be fairly compensated in proportion to the value of their services, the advocates of this phase of Socialism seem to overlook the important fact that their system would not in any way benefit those who, under existing conditions, become submerged in the competition of indus-

trial life. On the contrary, it would perpetuate all the distinctions and inequalities in regard to the possession of wealth and social status, the abolition of which has been the object, end and aim of Socialism in all ages. Socialism, like a mirage, is ever luring its deluded votaries onward, but never ministering to their needs. The only persons benefited are the agitators who impose on the credulity of the masses. How much better it would be if the vast amount of energy that is expended throughout the world on this social will-o'-the-wisp were directed, through practical and legitimate channels, towards improving and elevating the conditions of the great masses of the people."

Mr. G. H. Reid, M.H.R., writes:—

"Socialism pronounces the present system of industrial liberty and private enterprise to be a mistake. Socialism describes the worker under the present system as a miserable victim of greedy capitalists who enrich themselves out of his labour and at his expense. The Socialistic remedy is to buy out the 'capitalists'—that is, everyone who has got a business occupation. The extremists would take everything for nothing, as if it were a case of restoration of stolen property; but the leader of the Socialistic Labour Party of Australia repudiates confiscation, though some—if not all—define the value of property to be property measured not by its present value, but by its value 'to the State,' a basis capable of many confiscatory elements.

"When Anti-Socialists criticise Socialism as a complete system Socialists like Mr. Watson, the leader of the Socialistic Party, say: 'You misrepresent us, inasmuch as we propose not to socialise all industries at once, but gradually.' Indeed, some of the leaders speak now as if 'the nationalisation of monopolies' were the full length they wish to go. This is an attempt to shirk the real question. Besides, the platforms and the objectives of the Labour Leagues give such a subterfuge a flat contradiction. 'The Nationalisation of Monopolies' is there, it is true, and it would have been easy to put a full stop at the end of those four words, but they don't. The 'objective' adds to those four words, 'and the extension of the economic and industrial functions of the State and Municipality.' This is a most ingenious phrase, delightfully vague, yet elastic enough to cover the whole Socialistic scheme. The 'extension' can be slight, if the majority is slight, but it can be stretched to infinity, if the majority be strong.

"The Parliamentary representatives are not the real leaders—they are delegates of the real leaders. The members of Parliament may propose, but the Leagues and the Conference dispose.

"Individualism' and 'Competition' and 'Voluntary Co-operation' are the three grand conditions of industrial liberty and industrial progress under Democracy; the destruction of all three is the aim of Socialism. Industrial Socialism begins and ends in compulsion embodied in the words of command. The ideal of the Australian Democrat is a Commonwealth of Co-operatives; the ideal of the Australian Socialist is a Co-operative Commonwealth. The difference is immense, because in a Commonwealth of Co-operatives the men are the masters of the State; in a Co-operative Commonwealth the State becomes the masters of the men. The Socialism of the Labour Party, which Mr. Watson called the 'ally' of Christianity, really turns Christianity upside down, because the Socialist would sacrifice others for the sake of self; the Christian sacrifices self for the sake of others.

"That Socialism does begin and end in compulsion is literally true:—

- (1) Compulsory surrender of all private occupations and enterprises and investments.
- (2) Compulsory employment in State industries, not chosen by the workman, but prescribed for him by State authority.
- (3) This in the case of each and every Australian worker until he dies.

"When everything is resumed, every person paid off will take himself out of the country with his capital; because no private work will be possible. The 'fat' men will go with their £1,000,000,000 (one thousand millions sterling), and the 'thin' men will take on the liability with an interest debt of £50,000,000 a year. £1 a week for every male worker to pay, for the privilege of becoming a shareholder in that very risky industrial experiment, 'Australia Unlimited.' The Socialist tries hard to convince the Australian worker that he will get the sweet security and permanence of a State billet; he forgets to let him know the difference between a State billet under existing conditions in which you get full pay whether the department is a paying or a losing concern and take no risks whatever, and the new billet under Socialism, in which the worker will never know how much he earns until the accounts of all the State industries are made up and the amount of 'calls' for unprofitable industries are deducted from each of the workers of Australia, whether he has been coming money for the State in his own particular line or not. One word more. A Socialist State must be a Socialistic Republic, and there is no room for a British Sovereign or a British Empire in the new order of things.

(Signed) G. H. REID.

May 26th. 1906.

[When the news of Mr. Seddon's death came, it was too late to remove from the "Current History in Caricature" two blocks. They convey, however, no unpleasant suggestions whatever; indeed are both complimentary to the great man who has, to the sorrow of everybody, passed away.—EDITOR.]

Another article on "Distinguished Early Australians," by Dr. Watkin, will appear in the August issue.

SOCIAL SERVICE.

The Craftsman, an illustrated monthly magazine for the simplification of life, New York, contains an interesting account of the aims and work of the American Institute of Social Service, founded in 1903, and of which Dr. Josiah Strong is the president. Of this Institute, President Roosevelt, writing in 1903, says:—"Apparently it is proving to be the beginning of a world movement. . . . In England, Russia, Italy, Japan, and Sweden steps

have been taken to organise institutes along the lines of our own, while in France the *Musée Social* of Paris has been doing a great work along similar although not identical lines."

Dr. Josiah Strong describes the Institute in the article above referred to, which is from his pen, as "a clearing house of human experience." In every country experiments are now being made in legislation, philanthropy, religion. The knowledge of what has been done, what has failed, what has succeeded, and what others interested in human progress and betterment are thinking on great living questions, must be of great importance to workers all over the world. The American Institute of Social Service seeks to bring thinkers on the great problems of to-day into touch with one another, to collect information from all parts of the world, and by correspondence, by the press, by collecting books, pamphlets, clippings, photographs, and by well-equipped lectures, to disseminate this knowledge. Should one, for instance, be interested in the Drink Pro-

blem, or the Land Question, or Prison Reform, let him write to the Institute whose headquarters are New York, and the information he desires will be forwarded, or he will be directed where to get it. In places where no lectures are available, "reading lectures" are provided, and illustrative lantern slides can be had, or photographs from which slides can be made. The specimens of the illustrations which are given in *The Craftsman* are of a high order.

The American Institute of Social Service is a step towards "the Parliament of Man, and the Federation of the World." If we in Australia wish to know what our American brethren are doing for the housing of the poor, or the treatment of neglected children, or what Glasgow reformers are doing in the way of "Municipal Housekeeping," we can have full information, and New York and Glasgow can be sent to us in photographs which can easily be thrown on a lantern screen.

"Inquiries come to us," writes Dr. Josiah Strong, "not only from nearly every State in the Union, and from Canada, but also from England, Scotland, Russia, Sweden, Germany, France, Switzerland, Austria, Italy, Belgium, Australia, Japan, South Africa, Syria, and Siam. John Burns is one of our most active collaborators abroad. These number about ninety prominent men in nearly all civilised countries."

A Year-Book is published containing valuable information up to date. Australia, we are glad to see, is not overlooked, short articles being contributed by Mrs. Locke-Burns and Dr. Charles Strong. We understand, also, that Mr. Samuel Mauger, M.P., is a contributor. The Hon. Mr. Reeves represents the Institute in New Zealand, and vice-presidents and correspondents are being appointed in each State of the Commonwealth.

Conditions of course vary in different countries, and methods which suit one country and people may not suit another; but it is of the highest importance that thinkers and workers in one land should be able to compare notes with those in another, and that all who love their fellowmen, and are labouring for the uplifting of humanity, should interchange ideas, and catch the inspiration and glow of each other's sympathy and experience.



W. A. Cooper.]

[Photo.

Dr. Josiah Strong, of New York.

See Editorial on Page ii.

From This Date

**"THE AUSTRALASIAN
REVIEW OF REVIEWS"
Will be 6d. per copy.**

With this (July) issue we enter upon a new stage in our history. The tendency of all modern and successful journals of to-day is to make the price of purchase as low as possible. For many years "The Australasian Review of Reviews" has been successfully sold at Ninepence. Now we are going to appeal to a still larger constituency by selling at Sixpence. But while the price is reduced, "The Review of Reviews" will, in get-up, in matter, in illustrations, be even better than before.

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H. G. WELLS'S Famous Story,

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Place your order for the regular supply of "The Review of Reviews" with your Newsagent, and have it delivered each month, or send 6s. 6d. to

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And receive it for 12 months.

ESPERANTO.

We continue to print on this page items of interest for Esperantists and specimens in that language. Translations are again asked for, and will be published in the September issue. Address to W. H. Judkins, Editor "Review of Reviews," Equitable Building, Melbourne.

The *Daily News*, London, kiu dum iom da tempo publikigis esperantajn pecetojn, aperigis Sabaton Marton 31an, jenon:—

(3) RAKONTETO. de C.S.P.

Ian tagon, Edinburgon returis pia angla homo el Whitley Bay, en Northumberland, Anglujo. Li traŝis Belganon en la vagonaro. Subite ekkreskis amikecon inter ili. Post hejmvreveno la anglano donace sendis Biblion al la belgano.

Por la trezorata asendo la belgano ne povis danki, ĉar mankis ĉe li la anglan lugvon kaj li estis perdinta la adreson de la anglo.

Bona penso! Li kuris al Esperanta amiko kaj demandis ke li skribu Esperantan leteron Anglujon.

Angla Esperantisto en "Whitley Bay" tuj trovis la Biblio-donanton: kaj, sekve, la amikeco inter la du pĉaj homoj nun rekreskadis.

Tiajn bonagojn faras Esperanto ĉintage. Legu, rimarku, lernu, kaj interne digestu, Ho!

Brabantio!

(4) HUMORAJ.

INTER AMIKINOJ.—Nu, vi trovas, ke ŝi estas bela? Tamen la okuloj esprimas nenion!

Jes, vere, sed ŝia busho. . . ?
Bedaŭrinde, ĝi faras la malon.

DUM MILITA EKZERKADO.—Kapitano! diras leutenanto, jam ne estas kartuchoj.

Tute ne?
Ne unu restas!
Nu, ĉesigu la pafadon!

FINTA AMINDUMO.—Du sinjorinoj interparolas: Kaj ĉu la juna Petro ĉiam amindumas vian filino?

Ne, finite!
Li foriris?
Ne, li edzinigis ŝin!

RICHA BANKIERO DIRIS.—Kiam mi komencis negocadi, mi posedis nenion. . . .

Jes, sed tiuj, kun kiuj vi komencis, estis riĉaj, tiam!

EN LA PENTRAJHA EKSPOZICIO.—Kion vi pensas pri mia portreto.

Malkaŝe, ĝi ne estas bela. . . .
Vere?
Sed tre simila. . . .

el la *Lingvo Internacia*.
Iomete malsamigita de J. Booth, Prez: E.K.M.

One of our correspondents writes regarding the Esperanto examples in the last issue, and I print the questions in the hope that they may be useful to others:—

(1) In the first paragraph for translation—"reskribitas"; is this the accepted Esperanto for the meaning intended?

(2) Line 1. "de." Does not "manko" take "da"?

(3, 4, 5 and 6) Line 2. "nune." Is not "nun" invariable (nuntempe)? "Estas . . . neeble (adverb) nune (adverb) presi (infinitive)." Is not this bad grammar in Esperanto or any other language? There is no complement to the verb "to be." "Multon (pronoun) Esperante (adverb)." Is this an accepted construction? Paragraph 2.

(7) Line 7. "Profesoroj"; should this be plural?

(8) Line 8. "faris la filino . . . sia edzino." Should not this be a double accusative in any language?

(9 and 10) Line 10. "Servi." Does not this require a preposition with or instead of *kvazaŭ*? "Kuracilo." Does this take "por"? Does not "ridi" take "je"?

(11) Is "ama malsano" a real Esperanto expression for loveickness?

Mr. Booth, President of the Melbourne Club, replies as follows:—

(1) Reskribita (not reskribitas) may be reasonably taken to include the alterations made in writing the passage again (ree). Sangigita (with accents on the "S" and first "g") would perhaps be preferable, but "ŝanĝigita" has an ungainly appearance. Of course the use of "h" instead of the accent is permissible, and we have availed ourselves occasionally of this method of spelling Esperanto, but consider it better, if possible, to avoid using words containing the accented letters until we are prepared to print them in the usual way.

(2) No words in Esperanto "take" any particular preposition after them. The preposition to be used depends only on the meaning to be conveyed. "Da" post la vorto montras, ke tiu ĉi vorto havas signifon de mezuro" (Esp. sint. Beaufront, p. 65), and therefore might be here used; there would be a shade of difference in the meaning. We find in the "Fund Krest." p. 188 "La grasigado estas fondita sur . . . manko de saĝo. . . ."

(3, 4, 5 and 6) The adverbial construction is used in Esperanto to a much greater extent than in other languages. "Nune," "ree," "pleje" and similar words are common in Zamenhof and other classical writers. "Estas neeble" is the only correct construction. We might punctuate: "presi multon, esperante," i.e., "to print much in Esperanto." Of course a different construction could be adopted, and we might write, "presi multan Esperanton," "to print much Esperanto."

(7) Profesoroj—preseraro.

(8) "faris . . . sia edzino" is the compound predicate, and is equal to edzinigis. In such cases Esperanto requires the nominative. The double accusative would mean: "Made the person who was the daughter . . . (and) (also) his wife (do something or other).

(9 and 10) See No. 2.

(11) We think "ama malsano" is good English Esperanto, and the author in the *Lingvo Internacia*, from which our extract was taken, seems to think it good French Esperanto. So we think we may pass it in Australia.

ESPERANTA KLUBO. MELBOURNA.

The ordinary monthly meeting of the club was held at the usual meeting place, 25 Ratlindown-street, on Friday, June 1st.

There was a fair number of members present, and a large number of nominations for membership were received.

Various projects for increasing the usefulness of the club were discussed, and the establishment of a number of "evercirculators," principally for the benefit of distant members unable to attend the meetings of the club, was agreed upon.

The remainder of the time was devoted to the reading and criticism of correspondence intended to be sent by members to various Esperantists of distant lands.

The next meeting of the club takes place on July 6th. Visitors are invited.

PROGRESS OF ESPERANTO.

According to the latest information, some hundred students have entered for the Esperanto examination of the London Chamber of Commerce, and considering that the decision was not made in time to advertise the examination in the usual way, the result is very remarkable.

The Easter holidays was the time chosen by the Fédération Internationale des Employés for their Congress, and the gathering was an exceptionally interesting as well as a most important one. It took place at the Central Hotel, Marylebone, London. In the same building the British section of the Fédération had a very crowded meeting, and the delegates interchanged visits. The only Government sending a special delegate was Belgium, one of the members of the Labour ministry having been sent by the King in order to make studies for future guidance.

The one unanimous vote of the Congress was that recommending the use of Esperanto as an official language at future Congresses. The reasons given are that the knowledge of foreign languages has become indispensable to wage-earners; international relations

having a tendency to extend continually; such wage-earners have rarely time for a thorough study of even one foreign language, much less more, and a common auxiliary language would avoid a great loss of time and the fatigue caused by translations. The International Congress also desired that the different federations (from some ten countries) participating in the Congress of London, should do their utmost to persuade their respective Governments to include Esperanto amongst the languages to be taught in their primary and secondary schools; and that their groups should be invited everywhere to propagate the study of Esperanto by means of adult classes.

Esperanto lectures are already becoming quite popular. The usual stock objections are generally made, viz., that English should be used; that Esperanto is bound to develop dialects, etc. Mr. Rhodes at Leeds and at Carlisle successfully rebutted these objections, as did Colonel Pollen at Cardiff, where Professor Barbier invited him to lecture to the University students. In his speech, Colonel Pollen told about the pamphlet circulated some time back, which asked for 500,000,000 dolrs. in order to arrange the use of a common international tongue. *Money* is not needed for Esperanto, the Colonel said; it stands on its own merits; its adherents cannot help propagating it, and it only desires a fair field. It is more fascinating than football, and as football has recently in Wales proved more fascinating than matrimony, he did not think he could say more in its favour. Professor Littledale was chairman at the lecture.

We are making arrangements for a supply of *The British Esperantist*, published monthly, the best periodical for students of Esperanto. The price will be 3s. (4s. posted). We shall be glad to book orders to be fulfilled on arrival. Address "Review of Reviews," Equitable Building, Melbourne.

Essay Competition for Adults and School Pupils.

TEN GUINEAS in Prizes. See Page 106.

On page 106 we publish details of Essay Competitions. Our idea is to stimulate still further the growing desire for universal peace. One Competition is for adults, the other is for State school pupils, or Secondary school pupils under the age of 16 years. I most earnestly request the State school and Secondary school teachers to bring this Competition under the notice of their pupils. We have just celebrated Empire Day, and no time could be more appropriate than this for the inculcating of sentiments as to what the best kind of Empire should seek to accomplish. May I appeal to them to do what they can to induce their pupils to take the matter up?—EDITOR.

INTERVIEWS ON TOPICS OF THE MONTH.

AUSTRALASIAN INTERVIEWS.

LXXXV.—PROFESSOR ISHIKAWA, PH. D., DELEGATE FROM TOKIO UNIVERSITY TO THE MELBOURNE UNIVERSITY JUBILEE CELEBRATIONS.



Professor Ishikawa.

Urbane, dignified, polite to a degree (how our aggressiveness must grate on a refined Oriental mind), Professor Ishikawa is the embodiment of educated refinement.

Of course to a University Professor, the chief object of study would be the educational systems of the land of his visit, and the Professor declared himself to be enamoured of our educational system.

"What is your system of education in Japan?" I asked him. "Is it compulsory, is it free, is it in the hands of the Government?"

"Our schools are not free," he said. "We have both private and public schools, and a small fee is charged for instruction, so low, however, that it is not a barrier to any family desirous of educating their children. As a matter of fact, if parents are too poor to send the children to school, the payment is remitted. Our system is very complete, and a boy or girl can go right up to the Universities without very much expense. In each village or town we have a kind of Council, of which the Mayor is the head, and one of its chief duties is to go about among the homes of the people, enquiring into their condition, and doing what can be done to stimulate interest in life generally, and to promote the ad-

vancement of educational matters, which are very largely superintended by them."

"Is the door of your Universities open very wide?"

"No; that is a thing that will need to be remedied. Our entrance examinations are very stiff, mainly for the reason that our University accommodation is as yet inadequate, and we could not possibly accommodate all the students who desire to get in. Consequently, we have made the entrance narrow, with the result that thousands of students lose their enthusiasm, and, moreover, the nation loses the benefit of their higher education."

"I suppose the proper remedy for this is more Universities?"

"Undoubtedly," said the Professor, with an expressive gesture, "that would be the ideal, and I heartily support in my own mind a movement in that direction."

Of course I could not refrain from asking Professor Ishikawa (delicate though the subject was) his feelings about the prohibition of the mass of his countrymen from settling in Australia.

"Needless to say," he said, "neither I nor my country people like it. It is not so much, mind you, that we are prevented from fulfilling a desire to come, if the desire seized us, but we feel that our national dignity is affected. Surely an outcry would be raised if we were to apply the same principles to Britishers, not because they might want to come, and would be thus prevented, but because of the inference which would necessarily follow. It really means that one nation considers another unworthy to enter its gates. Now, we have a Treaty with your nation, and yet you class us as unworthy to enter. Of course, some folks have an idea that, if the prohibition were removed, practically all Japan is so eager to escape from its own country, that it would migrate to Australia. Yes, I know the idea, and the strength of it in Australia, but it is a ridiculous one. We Japanese love our own country just as much as other nationalities do theirs, and the bulk of our people would no more dream of coming away from it than do the bulk of the Germans, because Australia is open to the people of that nation."

Regarding Japan's position in Korea, Professor Ishikawa said that there was no doubt that Korea would become Japanised in a very little time. "As a matter of fact," he said, "Marquis Ito is directing affairs there at the present time."

Upon the broader ideas of nationalism and fraternity, Professor Ishikawa's views leave nothing to

be desired. While a strong patriot, there is nothing provincial about him, and he represents the man who, realising the necessity for a common bond be-

tween all people, would be willing to break down all barriers, and pave the way for the day of universal peace.

LXXXVI.—PROFESSOR VASILYEV, DELEGATE FROM DORPAT UNIVERSITY, RUSSIA, TO THE MELBOURNE UNIVERSITY JUBILEE CELEBRATIONS.



Professor Vasilyev.

Professor Vasilyev, of the Dorpat University, Russia, had, after the Melbourne University Jubilee, to which he was a delegate, gone over to Tasmania for a trip, and when he returned he called at "The Review of Reviews" office to see me. Professor Vasilyev is a true Russian type of the intellectual order, and it was as if a new breath from another land filled the room when he came in. Bluff and aggressive, but refined, he represented a very different type to the quiet refinement of

is regarded as a matter of the greatest importance, and in course of time this difficulty will be overcome. Another great difficulty is that they are ground down by taxation, they have no secure land tenure, and it is very hard to get them to realise their needs, and to understand what Constitutional Government really means. Nevertheless, of course, we work away, and hope for better things very soon."

"Do you hope to get much from the Duma?"

"Yes," he said, with a significant shrug, "we hope for very much, but whether we will get it, well— However, it is a first step, at any rate, and it may mean better things for us by-and-bye."

"Of course," I said, "educated men like yourself appreciate to the full the ideals of internationalism and fraternity?"

"Yes," he said, and here his voice took on the tone of an enthusiast, "I am thoroughly with you with regard to these things. The barriers nations raise between themselves are unnecessary, and there is no reason why we should not all live at peace with one another. It grieves me very much to see the way in which British people, for instance, insist that we have designs on India. We have not. What could we do with India? We have more land on our hands than we can people, and look after properly, and the idea is a ridiculous one. I will be glad when ideas like these pass away."

"Are Australia and New Zealand regarded with much interest in Russia?"

"Yes," he said, "and you would be surprised to know how keenly reformers watch the progress of events out here. We regard your form of government and the freedom of your institutions with very great interest, but the conditions of Russia are very different from those of Australia, and what is suited to your needs may not be so suitable for us, at all events, under our present conditions. There are several excellent works on Australia printed in Russia, familiar text books to students. Needless to say, I shall have an almost unlimited field to work upon with regard to the matter which I have collected, and am collecting, and I shall make good use of it when I arrive in Russia."

"You are going to New Zealand? You ought to go there, as the most advanced of the Australasian colonies with regard to social and political reform."

"Yes," he replied. "I am going there, and hope to add very largely to my stock of notes."

This is only a fragmentary idea of an exceedingly interesting hour. One could not help feeling that the spirit which Professor Vasilyev brought was one that might be present in every human breast, if only

Professor Ishikawa; but each man is delightful.

"Of course I must ask you what you think of Australia? That is the Australian's usual first question to a visitor," I said.

"Well," he said, "I am delighted. It has been the dream of my life to visit these shores, and the physical conditions of your country delight me. Of course the social conditions interest me greatly. Your Governmental institutions are to be envied. They are magnificent."

"Our system of education. I suppose, appeals to you?"

"Yes; it is what it should be—free and compulsory. If we had that in Russia to-day, we should be very much better off."

"What is your system?"

"Well, until recently, education in the country parts has been very largely in the hands of the priests, who are often uneducated men, but during the past few years municipal schools have been established under the guidance of educated teachers, but what education there is is neither free nor compulsory."

"That explains, I suppose, to a very great extent your difficulties in the way of reform?"

"Yes," he said, "the ignorance of the peasants is an almost insuperable difficulty, but now education

men took the trouble to know and to try to understand one another.

Professor Vasilyev has promised to write to me

concerning the progress of events in Russia from his own standpoint of a reformer, and "Review of Reviews" readers will benefit accordingly.

ENGLISH INTERVIEWS.

LXXXVII.—THE ANGLO-GERMAN ENTENTE: DR. HENRY LUNN.

The happy conclusion of the Algeciras Conference has opened the door wide for the active cultivation of the Anglo-German *entente*. But it is well to be reminded by the appearance of the book, "Municipal Studies and International Friendship," that Germans did not wait until the Morocco Question was out of the way to make overtures of friendship to the British nation. Dr. Lunn, who has honourably distinguished himself for many years past by the energy and public spirit with which he has seized the opportunities afforded by his business to promote friendly intercourse between different nations, has rendered a new service to the cause of human progress by his action in promoting the Anglo-German *entente*. The cause of the reunion of Christendom owed much to Dr. Lunn's enterprise in bringing together the representatives of the various Christian Churches at Grindelwald and Lucerne. To these conferences was largely due the formation of the Free Church Federation, which played so conspicuous a part in the defeat of the late Government. He has for some years past been busily engaged in promoting the friendship of nations by organising and conducting a series of municipal visits, which have brought him into personal relations with the President of the United States, the Kings of Sweden and Norway, and last but by no means least with the German Kaiser. This good work, largely ignored at home, where superior persons sniff at a business man who deliberately selects a line of business which enables him to render service to cherished ideas, has been much better appreciated abroad, where Dr. Lunn is recognised as a valuable *commis voyageur* of peace and goodwill.

When Dr. Lunn called at Mowbray House with the proofs of his book I asked him what he thought of the prospects of the Anglo-German *entente*.

"So far as the German nation is concerned, the prospects are of the brightest. In no country into which I have led my municipal pilgrims, not even in the United States of America, have the British students been received with more hearty welcome."

"Has the old bad feeling subsided altogether?"

"I don't know what you mean by the old bad feeling. I was in Germany when what the newspapers called our strained relations were supposed to be almost at the breaking-point, and I never came across a single unfriendly German, nor was I greeted with a single hostile word."

"What time was that?"

"I went to Berlin in March last year to arrange for the visit, and we returned at midsummer. I saw

everybody, from the Kaiser to the man in the street, and everywhere I only heard one opinion—the Germans want to be friends, and they seized upon every opportunity of demonstrating their friendliness in the most kindly and enthusiastic fashion. In fact, we were quite embarrassed by the warmth of their hospitality."

"Where did you see the Kaiser?"

"At the Court Ball in the White Hall of the Palace at Berlin. You may form some idea of the spirit in which we were welcomed when I tell you that not only were we invited to the ball, but the punctilios of Court etiquette were waived in order to enable us to attend it without Court dress. It was on my first visit, to arrange the preliminaries of the municipal tour. The Kaiser received us—Lord Lyveden and myself—most kindly. He expressed his gratification at the contemplated visit of the representatives of British municipalities, and invited us to visit the Palace at Potsdam. From that moment everything was done, not only by the German Ministers, but by the German municipal authorities, to make our visit a success."

"But was this not a mere act of personal courtesy; one of the ordinary amenities of international intercourse?"

"Not at all. As Count Bernstorff said, our visit was welcomed because it was hoped by the German Government and the German people that it would do something to draw the two nations together, to remove national misunderstandings, and to demonstrate the fact that the German nation is animated by the most friendly feelings towards the English people."

"Did you find this feeling widespread?"

"It was universal. We visited Aachen, Cologne, and Berlin. It would be difficult to say which city was most demonstrative. If we had been a *cortège* of Princes we could not have had a more royal welcome. Every want was anticipated. We were overwhelmed with receptions and banquets. One most remarkable episode of our visit to Berlin was that the usual toast to the Emperor was waived in order to enable Social Democrats to dine with Ministers of the Empire at the banquet given in our honour."

"Did the municipal authorities regard your visit as a political affair?"

"I should rather say that they treated it as a national demonstration of friendliness and goodwill. As the spokesman of the Aachen Municipality said, 'Real politics, thank God, are not an affair of newspapers and music-halls, but are in the hands of

serious people who understand practical life and are accustomed to deal with things as they are."

"And that, you think, was the universal sentiment?"

"It is not a question of thinking; it was so. I know it was so. You could not spend day and night with all manner of Germans in the three cities without being able to realise the sincerity and the intensity of the good feeling. Ask Sir John Gorst, who was with us from first to last, or ask any of the pilgrims."

"Then you are hopeful?"

"So far as the Germans are concerned, I am confident. I only hope that the influential deputation of burgomasters and councillors who are paying us a return visit this month will carry back to Germany anything like so deep an impression of British goodwill."

This is good hearing, all the more so because Dr. Lunn is a man who "understands practical life and is accustomed to deal with things as they are."

LXXXVIII.—ON THE VALUE OF IMPATIENCE IN POLITICS: A WOMAN'S RIGHTER.

The question of Woman's Suffrage is ripening fast, and one of the most significant signs of this welcome consummation was the scene in the Ladies' Gallery of the House of Commons last month, for it indicates that women are becoming impatient with the way in which their claims have been cushioned year after year by an assembly which contains a majority of men pledged to their support. It was the one thing needful, for impatience is an essential element in practical politics. The incident came about in this wise. Mr. Keir Hardie moved a resolution asserting the justice of women's claim to citizenship. It was opposed by Mr. W. R. Cremer, whose speech was worthy of the cause in which it was delivered, for on this subject Mr. Cremer is the blackest of reactionaries. It was known that an immense majority of members, 400 in a House of 670, were pledged to vote in favour of the citizenship of women. Therefore it was determined by Mr. Evans to talk out the debate, and so to prevent a division. The Speaker, it was understood, had decided to refuse the closure, and the obstructives had the game in their own hands. They reckoned, however, without the women. A small knot of earnest and angry women of the working classes, seated in obscurity behind the grille, gave free expression to their disgust at the obstructive tactics of their opponents. If there had been no grille it is doubtful whether they would have had the courage to perpetrate such a breach of decorum. But behind the bars of the cage in which women are immured they made such a tumult of protest that the police were called in, and all the ladies were unceremoniously huddled out. Next day the papers shrieked in chorus over the folly, the wickedness, etc., etc., of the suffragettes. They had ruined their cause, woman's suffrage was lost, members were repudiating their pledges, and so forth.

"All stuff and nonsense," said a stalwart woman's righter. "The row has done more to make woman's suffrage a live issue than a hundred conventional demonstrations."

"Because it supplied the one thing that was necessary to convince men that the subject is getting so hot that they can no longer fool with it as they have been doing. Patience has been tried

long enough, and what has it brought? Less than one terminus's expression of the divine impatience that blazed up in the Ladies' Gallery that memorable night."

"But what about the M.P. who are repudiating their pledges because of the scene?"

"Oh, we did not need that to prove that there are men as illogical as any women, or that some members are fools enough to regard the impatience generated by injustice as a reason for persisting in being unjust. No cause can ever triumph until it has combated off such fainthearts."

"Then do you approve of women making a row in the Gallery?"

"Pray what else can they do but make a row? They have pleaded, canvassed, petitioned, agitated. They have succeeded in getting four hundred men returned pledged to their cause, and they find this huge majority so inert, apathetic, indifferent and feckless that a single creature like Mr. Evans can prevent the passing even of an abstract resolution."

"Surely, it was very unwomanly?"

"Pshaw! It was not anything like so unwomanly as it was unmanly to allow a cause admittedly just to be stifled without a single indignant protest. May I be profane?"

"Oh, certainly, if you wish it."

"Well, there is no other way of putting the question into a nutshell. A newspaper editor once said he would never have a woman on his staff because 'you cannot say damn to a woman.' In like manner it is quite clear women will never get on the register until they pluck up courage to say damn to the men who profess to support them, and then leave them in the lurch. And the row in the Ladies' Gallery was just the big, big, d—— which needs to be uttered when the limits of endurance have been passed, and——"

"It was very horrid all the same, and very unladylike——"

"Resolutions cannot be made with rosewater; and if you pull the tail of the tamest of tabbies too hard some day it will scratch. You may swear at it and kick it out of doors, but next time you will remember that cats have claws."

LXXXIX. - THE RUSSIAN PARLIAMENT: BY ONE OF ITS MEMBERS.

The first Russian Parliament, which is meeting now in St. Petersburg, is a very notable assemblage. It consists of two Houses—the Duma, which corresponds to our House of Commons, and the Council of the Empire, which may be regarded as the Russian counterpart of the House of Lords. It is, however, a much more responsible body than our House, inasmuch as it is composed largely of representatives of the *Zemstvos*, of the Church, of land-owners, and of science, art, and industry, together with many high officials and distinguished administrators.

A friend of mine who has been elected a member of the Council of the Empire kindly consented to communicate his impression of the first Russian Parliament to the readers of "The Review of Reviews."

"What do you think of the elections as a whole?"

"I think that they are the most remarkable, not to say astounding, illustrations of the ripeness of our people for Constitutional Government. Never was there an election, conducted under such adverse circumstances, in which the voice of the nation nevertheless made itself so clearly heard."

"What adverse circumstances do you refer to?"

"To the fact, in the first place, that in at least half the country the electorate voted under martial law—a state of things in which all liberties and legal rights were abrogated, where anyone could be arrested, imprisoned or punished by the will of the officials without any semblance of trial. And in the second place, remember that it was the first time in which the Russian people had ever been summoned to the election of Parliamentary representatives. Everything was improvised, all was strange and unfamiliar. Nevertheless, the Duma is a body which represents with extraordinary vitality the opinion of the people."

"Was there much attempt to intimidate the electors?" I asked.

"In some places, yes, with a result that the elections went much more Radical than they would have done if the Government had held its hand. You know the complicated method of voting, by which members were chosen not by the direct vote of the people, but by an Electoral College, which was itself the product of two or three elections. Notwithstanding this, the people overcame all obstacles, baffled all the subtle contrivances which helped to confuse them, and voted straight for the Liberal candidates."

"There was great interest in the elections?"

"Immense; in the country districts the election was regarded as a momentous national crisis: the peasants went to the poll as to a religious service, and displayed most extraordinary political good sense and tenacity of purpose. I, who have lived among them for thirty years, and who have always regarded them with great respect, was amazed and

confounded by the evidence which these elections afforded of the sanity, the sagacity, clear judgment, public spirit, and sense of justice which these uneducated peasants displayed. The way in which they conducted this election has done more to restore my confidence in the essential soundness and stability of Russian national character than anything that has happened in our time. The Duma will be indeed a notable assembly."

"How are parties divided?"

"Broadly speaking, the immense majority consists of constitutional democrats and of peasants, but although uninfluenced by any party leader, they are nevertheless entirely opposed to the present Administration. Of the Conservatives of the extreme Right only a handful remain, while the supporters of the Administration are in form an insignificant minority."

"What do you think the result will be?"

"It depends upon two things; first, whether the members of the Duma realise that it is more important for them to establish public confidence in the Duma than it is merely to embarrass or to upset the Administration. The resentment against the Administration is no doubt very strong, but it is more important to prove that the Duma is a practical, statesmanlike body than it is to avenge the misdeeds of Government. The second point is whether the Emperor and his advisers realise that they are now no longer only dealing with a handful of self-elected revolutionaries, but are face to face with the representatives deliberately chosen, under conditions prescribed by the Emperor himself, as the best for ascertaining the will of the nation. It is impossible for anyone to deny the representative character of the Duma, or the earnest popular feeling which lies behind it. The elections were held in the worst part of the year, when the thaw was setting in. The roads were almost impassable, but the electors came to the polls, in many instances, from distances of 100 miles at their own expense in order to vote."

"Was there any disorder?"

"Practically none. The discussions were keen, but so far as I have been able to ascertain, notwithstanding much provocation, there was no breach of the peace. In short, the elections have revived and renewed the confidence of Russians in Russia to an extent which I could not have believed possible."

"What danger is there ahead?"

"The chief danger lies in the possibility that the impatient spirit of some members may impel the Duma to demand immediate Radical changes which may afford a pretext for the Reactionaries to adopt measures which might precipitate a collision; but after the elections, and the proof which they have afforded of the earnestness and self-control of our people, I confess I am much more hopeful than I was when I parted from you six months ago."

LX.—WHAT ABOUT THE HOUSE OF LORDS?—MEND OR END?

"Mend or End?" the old jingle, is likely to be revived with a vengeance before the Session closes. But the first Mend or End alternative is one for the Peers' decision. What will the Peers do with the Education Bill and the Trades Disputes Bill, to name only two of the measures which the Ministerial majority in the Commons will send up to them in July or August? Will they mend them or end them? I sought counsel with a Councillor well versed in the ways of the Peers, who has grown grey in the service of the State. "Will they mend or end?" I asked.

"Neither," he replied grimly. "They dare not end them; they cannot mend them. What they will do is to spoil them, botch them, mutilate and mar them."

"The Lords' Amendments, then, will not be improvements?"

"How can they be? John Bull has dismissed his head cook. The new cook is preparing dainty dishes to set before the King. But the late cook's elder brother is left in the kitchen with full permission to add whatever ingredients he pleases to the dishes before they are sent to table. What will happen? He will put sugar in the soup, cayenne into the puddings, and serve the roasts upon cold plates. So the Lords will set themselves to spoil the Commons' Bills."

"But what then?"

"Why, then, when the Lords' Amendments come to be considered in the Commons, the Peers are likely to have a rude awakening—something like that which was experienced by the citizens of San Francisco when the earth moved for the space of three minutes, and the heart of the city became a mass of smoking ruins. The present House of Commons will stand no nonsense from the Lords."

"And so you anticipate the collision?"

"Will be like Stephenson's story of the collision between a locomotive and the cow. 'It will be varra bad for the cow.'"

"But does not the 'cow' in her gilded byre realise that?"

"Not the least in the world. They think the same old show is going on in the same old way, and that they still count for as much as ever they did, whereas they really count for nothing—except a pile of decaying rubbish that will have to be cleared out of the way."

"You do not then rate highly the resisting force of the Peers?"

"There is no force but *vis inertia* in the Upper House. The Opposition from an intellectual point of view is beneath contempt. Lord Lansdowne is an amiable intelligent Liberal Unionist, but as a

fighting man—pah! The Duke of Devonshire is no longer in the regular Opposition. Lord Halsbury is an octogenarian who does not even take the trouble to master his political briefs. The Liberals are few in number, and they are nowhere in the division lobby. But the Unionists are nowhere in debate."

"But they do not realise their own position?"

"Not the least in the world. They have the courage of ignorance, the strength of numbers, and they will advance all unconscious to their doom."

"Then you think they are doomed?"

"Certainly. 'The whiff of death' has already gone out against them. With the exception of the Bishops and the Law Lords, they represent nobody but their fathers. There are some of the *nouveaux riches* who 'stink of money,' but politically they do not count."

"Would you end or mend?"

"I think the line of least resistance would be to continue the bi-cameral system, but to convert the House of Lords into a really representative Second Chamber, which would enable us to utilise many capable minds at present shut out from the service of the nation, and supply a House of Revision which would not confine itself to saying ditto to everything a Tory majority in the Commons may say and to vetoing everything a Liberal majority may propose to do."

"Have you any ideas as to how it should be constituted?"

"I think a mixed Chamber would be most easily put together. The nobles might elect, say, fifty of their own number. To them might be added a certain number of administrators and officials who have held the highest posts in the Empire. But the bulk of the new Senate would be elected by the County Councils and the great cities—say two from each county and one from every city of 300,000 inhabitants."

"Would you turn out the Bishops?"

"I am not sure. But if they were allowed to remain, I would add the Moderators of the General Assemblies of the Presbyterians, the President of the Wesleyan Conference, the chiefs of the other Free Churches, and the heads of the Roman Church. By this means we might get a real Second Chamber which would command the respect of the country."

"Might it not be too Conservative?"

"Possibly. In that case its veto might be limited so as to be exercised only once, or other arrangements might be made to secure its submission. We have got to risk something. And the present House of Lords is hopeless."

CHARACTER SKETCH.

JOHN BULL AS INTERNATIONAL HOST.

"Behold a New Heaven and a New Earth."

PROEM.

I had been sitting up to the small hours discussing with one of His Majesty's Ministers the new vast vista of promise that had been opened out before the nations by the General Election. It was glad springtime in the fields, but it was a still gladder springtime in the hearts and minds of those who rejoiced with exceeding great joy over the total vanishing of the long winter of our discontent and the coming of the gladsome May. Afterwards I slept, and in my sleep I dreamed I had returned to Russia. Black winter still reigned supreme, and the desolate fields were scourged by winds and storm. But worse than wintry wind, worse even than pestilence and famine, was the clashing of Terror Red with Terror Black in a dull universal atmosphere of suspicion lit up ever and anon by the glare of incendiary fire and torn by the crash of exploding bombs. Everywhere hatred, nowhere love.

And it seemed in my dream as if my companion asked me:

"Love—what is love?"

And immediately I answered as if the words had been spoken through me, rather than as if I myself had conceived them:

"Love is God in solution."

"Then," said my companion, "what is God?"

And I answered as before:

"God is Love in essence."

Then it seemed to me as if the sole object of life was that God might become incarnate in Man as Love, and that by Love through us, God might be manifested to those who know Him not.

I awoke from my dream with a sense of having got a new grip upon an old truth. Slowly as my waking senses pieced together the words uttered in the dream with the conversation of the previous night, I seemed to realise that the triumph of the party of Progress at the late Election was a political manifestation of incarnate Love. Love for the common people, the dim toiling myriads at the base of the social pyramid. Love for the nations crushed beneath the load of intolerable militarism. After long years the Condition of the People Question stands as first order of the day on the National Agenda Paper. And the formation of a League of Peace is the declared object of our foreign policy.

The oppressor to dethrone, the proud to whelm.
The tenth Avatar comes.

And so I fell a-thinking of things that might be attempted and might be done under this new dispen-

sation if we but realised the greatness of our opportunity, and if Britain, finally sloughing her ancient hereditary rôle of the Viking and the Conqueror, were to evolve as the friend, the lover and the benefactor of mankind.

Why not?

And then I bethought me of the great vision of things to come which, after glowing for months past as a remote and unattainable ideal, has suddenly promised to realise itself into solid fact here and now.

For with C.B. and his Cabinet one feels that almost all things are possible. We have now Ministers who have faith in their fellow-men and the courage that is born of faith, with the passion of sympathy in their hearts. Behind them stands an awakened nation trembling with the intensity of expectant hope.

And now let us consider one simple and obvious method by which they can do something practical towards the realisation of that ideal.

I.—THE FORMULA OF THE NEW POLICY.

The formula of the next onward step in civilisation is Decimal point One Per Cent. The acceptance of that formula is the key to the adoption of the new active policy of peace to which the British Government stands committed before the world. It is a cryptic saying which, being interpreted, is seen to hold within itself the clue to the League of Peace, of which mankind has been thinking ever since Sir Henry Campbell-Bannerman made his speech last December in the Albert Hall. It is a practical recognition that the time has come when, instead of merely praying for peace, we must work for peace, and that instead of talking about peace, we must pay for peace. For Decimal point one per cent. means that in the future all civilised nations must have their Budget for the Campaign of Peace as well as their Budget for Preparation for War, and that, as a beginning, it should be recognised that for every one thousand pounds spent on the Army and Navy, the Governments, which are the joint trustees of civilisation, must in future devote one pound for the active promotion of peace, international fraternity and the universal *entente cordiale*.

It is constantly urged that our Army and Navy Estimates are Peace Budgets, in that they insure us against war by putting us in such a state of defence no one dares to attack us. Granted. But the time has come when the common sense of mankind and the conscience of civilisation recognise that it is

folly, after spending £1000 on a fire engine, to grudge twenty shillings needed to keep water in the pails with which to damp down sparks before they burst into flame. The old policy of the Friends of Peace was to rail at bloated armaments and to demand drastic reductions of the Estimates. It is now recognised that this is to put the cart before the horse. You must first diminish your fire risks before you can reduce the premium you pay for your insurance. The neglect of this very simple elementary common sense proposition has led to the progressive increase all round of the charge for international fire insurance, until at last it has reached such an appalling figure that the household is being starved in order to meet the annual premiums on the house.

"Not Governments," said Mr. Secretary Root, "but peoples to-day preserve peace and do justice." He might have added with even greater truth: Not Governments, but peoples to-day make war and do injustice. Take the worst Government that exists to-day, and its responsible ruler is more in favour of peace than the irresponsible people who, whether in armies or in music-halls, in churches or in newspaper offices, raise sudden storms which from time to time dash the ship of State irresistibly into war.

Fortunately the winds which lash the international waves into fury are not beyond the control of the modern Æolus. Nor is it impossible for a prudent and resourceful statesman to throw oil upon the troubled waters. But to baffle the tempestuous Jingo and to create a calm within which the vessel can be steered on its appointed course by the man at the helm demands prevision, it needs organisation, and, first of all, it requires funds; and unfortunately funds have hitherto been the one thing lacking. Money has been spent like water in getting up bellicose agitations. There are too many "millions-in-it" for the advocates of a policy of aggression and of conquest ever to lack the funds necessary to create at least a semblance of popular passion at the critical moment when peace and war are trembling in the balance. But for peace there is seldom a penny to be found.

The great opportunity for the policy of peace lies not so much in the dexterous jerking away of the firebrand from the midst of the powder magazine into which it may have been flung. It is to be sought in the careful, steady, systematic discouragement of the sport of flinging firebrands. That is a practice that ought no longer to be tolerated among civilised nations. Alas! it is now, as it was in the days of the Eastern sage, the favourite amusement of fools to do mischief. But whereas in these early days he who cast firebrands, arrows and death was rightly scouted as a madman, nowadays he is rewarded with immense wealth and a seat in the House of Lords. It is difficult, although not so impossible as some seem to think, for civilisation to put a direct restraint upon such incentives to slaughter. But the simple and most effective method is to cultivate a

habit and a temper of mind among the nations which would render it bad business for newspapers to "swell the war-whoop passionate for war." If this duty of reducing the fiery gas in the subterranean strata of public opinion were undertaken seriously in a practical spirit by the Governments the risk of explosions would be reduced 50 per cent. But until Sir Henry Campbell-Bannerman's Ministry no Cabinet has ventured to face this duty. And one reason which has always been pleaded in excuse is that the Government has no funds available for the prosecution of the active policy of peace. That is why Decimal point one per cent. is the starting-point of the whole campaign. Without money nothing can be done. And this formula will provide the money. One pound for peace for every £1000 for war.

II.—WHAT WILL HE DO WITH IT?

Given a sum not exceeding decimal one per cent. of the Army and Navy Estimates to be devoted to the Budget of Peace, how can it be spent to the best advantage? If this year such a principle had been adopted, John Bull would have had £66,000 to spend in the active policy which is to lead up to the League of Peace and the General *Entente Cordiale*.

What would he have done with it?

The question need not be discussed, for the sum of £66,000 will not figure in this year's Estimates. Ministers have succeeded so recently to so heavily burdened an exchequer that for this year no one expects them to do anything but mark time. But the acquiescence won by C.-B. for Mr. Haldane's Estimates this year will not be renewed next year unless the House of Commons sees that something practical and definite is being done to abate the ill-feelings, misunderstanding, and prejudices which excuse, even if they do not justify, the present Estimates. Ministers can best avail themselves of this breathing-space and give substantial earnest of their determination to put the thing through if they appoint a Royal Commission at the earliest date, with instructions to inquire into and report upon the best methods that can be employed to promote friendly relations between our own and other nations, and to secure the establishment of an international *entente cordiale*. It is a significant fact that no such Commission has ever been appointed. During a thousand years of existence as an organised State, this country has never once put before any responsible representative body of investigators this simple primary problem in international statecraft—How can we best make friends of our neighbours? We have Commissions innumerable to inquire into and report upon the best way in which we can first circumvent, outwit, and forestall them in conquest or in trade; or if that fails, how we can best be prepared to destroy their fleets, to seize their land, to devastate their territories, and to slay their citizens. Commissions upon engines of war, from the tiny revolver to the gigantic ironclad, there have been enough and to spare. But

we look in vain for a single Commission that has heretofore been charged to start from the assumption that friendly and fraternal sentiment between the peoples is a thing so desirable in itself that it was worth while to examine seriously how to develop it. It is thirty years since the late Lord Derby declared that the greatest of British interests is peace, but in all the intervening years neither party in the State has ever once taken to heart the homely truth uttered by the Prime Minister when he said it was no use professing to desire peace unless we took steps to ensure it.

We have hitherto approached the whole subject of our foreign relations under the absorbing preoccupation of the possibility of war. Every foreign nation has been regarded as a prospective foe, and that preconception rendered it impossible that we should regard them as possible brothers. Only when under stress of imminent peril we have consented to suspend our habitual attitude of suspicion and distrust so far as to make an ally of one nation, it was always with the sole intent of making war upon another.

The present Cabinet, under the inspiration of their chief, a man whose passion for peace is none the less real because it does not evaporate in eloquent dithyrambs, has risen above this plane of international distrust. Hence nothing could be more natural and fitting than for them to appoint a Royal Commission to consider this greatest of all Imperial and national questions: how can we so order our steps aright as to promote brotherly kindness and goodwill between our own people and all nations that on earth do dwell?

The moment is propitious. It is hardly more than ten years since the British nation was confronted with the dread possibility of war with the United States of America, and hardly five since we seemed within twenty-four hours of war with the French Republic. To-day Britain and France are as sisters, and the Empire and the Republic which divide the English-speaking world between them are as brothers in one household. That which has been accomplished between Britain and the two Republics must now be secured between Britain and the German and the Russian Empires.

The appointment of the Royal Commission would be an intimation not only to our own people but to the whole world that the British Government was serious in its determination to pursue an active policy of peace. When I was in Paris last month, I was told that our C.B. was only an ideologue who made phrases about a League of Peace for electoral purposes and did nothing to carry his ideas into effect. The Royal Commission on the Promotion of Friendly Relations between the British and other peoples would be accepted everywhere as a proof that C.B. meant business. It is for the King, advised by his Ministers, to nominate the Commissioners to whom so delicate and so supremely important an investigation could be remitted. But it

ought not to be difficult to constitute a Commission, under a distinguished head, which would be accepted by the nation as a worthy representative of all parties, among which the Labour party, so essentially international in its spirit, would assuredly not be lacking.

The scope of the Commission would necessarily be restricted in so far as to preclude any possibility of its entering upon a general discussion in detail of outstanding political questions. It is possible that the Commission might be so constituted as to permit of its being asked to advise upon one or two general questions which will have to be considered at the Hague Conference, but its primary business will not be political or juridical, but social and international. The starting-point should be the fact that the Government has decided to create a fund not exceeding, in the first instance, Decimal point one per cent. of the Budget for War to be used as a Budget of Peace.

How is this to be expended? and by whom?

The governing principle which should govern such an investigation was not inaptly expressed by Cobden when, as a means of securing peace, he prescribed the maximum of communications between the peoples and the minimum of friction between the Governments. The spirit of the Commission could not be better expressed than in the eloquent words uttered by Lord Grey in his recent speech on Anglo-American relations. As the friendship between the Americans and the British are closer than those between any other nations, the remark of Lord Grey may be taken as the high water-mark of internationalism as yet registered. The object of the Commission should be to discover how best to make so admirable a sentiment universal among the nations:—

The more we see of Americans the better we shall be pleased. . . . All we want is to know each other better than we do, and to help each other as much as we can. . . . If Canada can at any time help the United States in any direction which will improve the conditions of life for your people, she will consider it a blessed privilege to be allowed to render that assistance.

How best can a Peace Budget be expended so as to universalise such a result? But there is a prior question to this: By whom should it be expended? In the United States there has been some discussion as to entrusting the sum to an independent Commission absolutely uncontrolled by the Executive Government, but that solution is impossible here. As the House of Commons must vote the money, the Executive Government of the day must be responsible, but it will be well if the direct administration of the fund could be entrusted to a body which would not involve the Government of the day in embarrassing complications.

The first point that seems important to insist upon is that the Government should be organised for the prosecution of the Campaign of Peace. At present there is an Imperial Council for War. It ought to have as a counterpart an Imperial Council for Peace.

The Prime Minister would be its natural head. With him would be the Foreign Secretary, and to these two would be added from time to time such advisers, official or otherwise, as the Prime Minister might consider useful. They would meet from time to time to consider what steps should be taken to promote friendly relations or to dissipate international prejudices.

Below this Imperial Council for Peace, acting under its general direction, but with considerable independence and initiative of their own, there should be two Permanent Commissions or Committees nominated, in the first instance, by the Government, with power to add to their number from time to time as circumstances might dictate. The first, which would be charged with the disbursement of most of the Budget, would be the Committee for International Hospitality. The second, which would be a smaller but not less important body, would be the Intelligence Department of the Peace Campaign, whose primary duty would be the propaganda of fraternal internationalism and the dissipation of prejudices, falsehoods, and misconceptions which imperil peace. By the aid of these two committees, in touch with the Prime Minister, and rendering annual account to the House of Commons, these two Committees would enable us to secure the maximum of independent initiative with the indispensable minimum of Government control.

III.—"GIVEN TO HOSPITALITY."

Hospitality is one of those qualities the lack of which is the distinctive note of the churl. "To be given to hospitality" was insisted upon by St. Paul as indispensable to a bishop. But St. Paul was a modern man of yesterday, and the rites of hospitality were held in high repute long before the earliest recorded period of the life of the race. From this fundamental social virtue most of the neighbourliness of the world has sprung. To-day as in the times when the neolithic man chipped his flint flakes, it has been the surest key to the human heart. If you want to make friends with a man you ask him to eat with you; and in primitive countries the tie set up by eating bread and salt with anyone is so close that even the fiercest tribal or personal feuds are unable to break it. This which is true of individuals is equally true of the congeries of individuals which we call nations. The institution of the practice of international hospitality is the open door to the establishment of international friendship.

John Bull prides himself upon the hospitality of the Englishman. Good old English hospitality is proverbial. But while individual Englishmen are hospitable enough, the collective British entity which we call John Bull is a niggard churl, who absolutely ignores the obligations of international hospitality.

The King entertains Royal guests. The Lord Mayor lunches and dines distinguished foreigners. But with these two exceptions there is no national

exercise of the rites of hospitality. The ignoring of the obligations of national hospitality is a glaring instance of what might be called arrested ethical development.

As a State we have not emerged from the semi-barbarous atmosphere of the early days, in which our ancestors felt themselves authorised by the sacred law of self-preservation to slay at sight any stranger who crossed unbidden the mark constituting the boundary of their little world.

We no longer kill him, it is true, nor do we even have half a brick at him. But collectively as a nation we deal with him, not as a friend and a guest, but always as a suspect. We do nothing to bid him cordial welcome to our shores; we take no pains to make him at home when he is sojourning in our midst—in short, so far as relates to the whole range of the moral duties which we owe to the stranger within our gates, John Bull acts like a churl. It is no justification to say that in many respects he is only doing as his neighbours do. All of our guests have to cross our ocean moat, and many of them arrive on our doorstep suffering acutely from that malaria of our moat seas which is known as *mal de mer*.

How do we receive them? On the national doorstep we station uniformed representatives of John Bull, whose sole duty it is to treat every arriving guest as a suspected smuggler, to search his boxes and to ransack his clothes in order to prove that he is not endeavouring to cheat his host by smuggling into Britain alcohol or tobacco. To these officers of the Customs—what significance in the phrase "Customs"!—barbarous customs indeed—the late Government superadded others, who treat every visitor as a prospective criminal, or a possible pauper, or an actual leper. The Aliens Act surely was the last word of national incivility and churlish inhospitality—the culmination of Antichrist in this department of practical religion.

The first duty of the National Hospitality Committee—which it is to be hoped will be constituted for the purpose of securing the most effective application of the Hospitality Fund created by the levying of Decimal point one per cent. upon the war estimates—would be to provide that at all the national thresholds there should be at least one representative of the Master of the House capable of speaking the language of the incoming guest, whose sole duty it would be to offer him such friendly hospitable services as he might need on landing on foreign shores. These services should be available for all without fee or reward. The rich man travels with his courier. The personally-conducted tourist has his guide. But for those who are neither plutocrats nor Cook's tourists there is no agency existing which will act as helper and counsellor to the arriving guest. It would not entail a heavy indent upon the Hospitality Fund to secure, by arrangement with the railway and steamship companies, the

presence of such a National Consul for all foreign visitors at the ports where our guests arrive. Let us, at least, have on the national doorstep one representative of John Bull who has something else to do than to search the pockets and dispute the standing and reputation of his visitors.

Begin well, end well. If we gave our neighbours a friendly hand of greeting at Dover and Harwich, and saw to it that everything was done to make them warm, comfortable and at ease on their first entry into the country, we should at least have made a good start, have reversed an evil tradition, and have set an example to the world which it would not be slow to follow. But this is only the beginning of the duties which hospitality imposes upon us if once we resolutely recognise the duty of showing ourselves friendly to our neighbours.

If John Bull means to act as host, there must be some centre easily accessible to all his guests, where they can find him or his representatives, and where he in his turn can meet them and place his services at their disposal. John Bull as host must have a postal address and an office where he is constantly at home. We ought to have in London, as near Charing Cross as possible, a central office or place of call for all foreigners, where every stranger within our gates could go with the certainty that he would be received courteously and supplied promptly with all the information that he desires. The nation ought to have a representative who would do for all our foreign visitors what the major-domo at an hotel does for its guests, what the various tourist agencies do for their clients in foreign towns, what the Agents-General do for their Colonists, and the American Exchange does for Americans. There is nothing strange, difficult, or unprecedented about such a scheme. All that needs to be done is to adopt and apply in the name of the nation, for the benefit of all foreign visitors, the facilities and arrangements already provided on a small scale for the convenience of sections. All who have profited by the existing agencies, and who have found them indispensable, will recognise the opportunity which is offered by the provision of such facilities as an act of national hospitality.

If this principle be once accepted, we shall soon find it to our advantage to go a step further. A Bureau of Information, with capable interpreters and civil assistants, ought to be provided for the use of every foreign visitor. But the time has surely come when we should recognise that now King Demos has entered into possession he should do as other monarchs do in offering hospitality to foreign princes. Who are the Princes in the Court of King Demos? They are the men who are in the service of the people, men who are at the head of great public associations, men who, in one way or the other, have been elected to posts of public service. When these men come to see John Bull, they ought to be received with the respect due to their position

and their services to the people. At present they come and go and no one in all the land does them reverence or renders them service of honour and respect.

What is proposed is that, besides the general Bureau of Information open for all foreign visitors, there should be established in the heart of the capital an International Rendezvous free to all foreign guests of certain specified categories and their friends. These categories might be roughly defined as follows:—Senators, Deputies, Magistrates, Civil Servants, Officers in the Army and Navy, Delegates of Trades Unions, Ministers of Religion, Journalists, Members of Learned and Scientific Societies, University men, School Teachers, Members of Chambers of Commerce, Members of International Congresses, all persons recommended by their Ambassadors, Consuls, or National Governments, etc.

At the proposed Rendezvous any of the members of those categories who found themselves in London would only need to present themselves with credentials to be welcomed as honorary members of the Rendezvous, which would be in all respects, except the kitchen, a first-class Club, where they would find every facility for meeting their friends and of obtaining the information they need to be at home in London. The advantages which such an International Rendezvous would be able to offer its members are obvious. If all foreign guests of recognised standing were registered at a convenient centre an opportunity would be afforded for private hospitality which at present is impossible. No one knows where foreigners come from whom they would like to meet, and often when arrivals are announced no one can find their addresses. Hence thousands of interesting and important visitors come and go without any one ever offering them as much hospitality as a cup of tea. "I was a stranger, and ye took me not in." It would be the duty of the Director of the Rendezvous, acting under instructions from the Hospitality Committee, to keep those who are interested in this or that foreign country—and who are, moreover, hospitably disposed towards foreigners—advised of the arrival of foreign guests who ought to be looked after. Foreign ambassadors do that for distinguished foreigners, if they are of high enough rank. They invite their friends to meet them, and so, the introduction being effected, the distinguished foreigner is launched. In these democratic days the same process needs to be applied to the *nouvelles couches sociales*, to borrow Gambetta's phrase.

Apart from the opportunity which such a centre would afford private citizens of extending hospitality to the foreign guest, it would, within its own resources, constitute no small addition to the amenities of international civilisation. The Rendezvous would be equipped with a good library of reference in all languages, and well-furnished reading-rooms with all the important foreign newspapers and

magazines. It would also have small social rooms for meeting friends, a large reception room where At Homes could be given and other social gatherings, and a central hall for the holding of all those international congresses whose increase is one of the most helpful and significant signs of the times. Registers would be kept of all the foreign residents in Britain, which would be free for inspection to any member. The Bureau of Information would be thoroughly well equipped by a staff capable of conversing in many foreign languages. The telephone would be at the disposition of the members. Competent guides and interpreters would be at call. By arrangement with the railway and steamship companies and with the places of amusement, all tickets could be procured on the premises. A *Poste Restante* would be a much appreciated adjunct, and every facility would be provided for changing money, stamps, vising passports, etc.

The idea is quite simple. Worked in connection with the National Hospitality Committee, it might cost £10,000 a year. It would probably lead to the expenditure of twice that sum by private individuals in the exercise of hospitality that would otherwise have found no vent, it would probably lead to the expenditure of ten times that amount of foreign money by the guests who would be attracted by the facilities secured for their comfort and convenience, and it would probably save a million a year in the War Budget.

Side by side with this provision made for showing hospitality to the Princes of King Demos, his humbler servitors should not be forgotten. The National Hospitality Committee would devote a stimulating and inspiring attention to the provision made for the strangers within our gates who are not blessed with wealth. Take, for instance, the thousands of foreign sailors who every year visit our ports. In some places much is done to make them welcome. In other places little or nothing. To level the worst places up to the standard of the best there is needed the spur of the counsel of a central authority. Or take the foreign immigrant alien *par excellence*, the Russian and Polish Jew. The rites of hospitality are discharged but ill by barring the door in the exile's face. But it is a cruel kindness to allow them to come at times when there is no demand for their labour, and the establishment of an efficient labour bureau might well come within the range of the activities of John Bull as host.

A third class of strangers, being numerous and very poor, are the Italians, to whom our meaner streets owe almost all that they enjoy in the shape of music. No one proposes to import organ-grinders or Polish Jews, but when they come unbidden and dwell in our midst, it would not cost much and it might save a great deal if John Bull bestowed a

little care and kindly forethought to the foreign colonies.

That, however, is mere philanthropy. Decimal point one and the Hospitality Committee are practical politics. Besides establishing the permanent apparatus for the exercise of national hospitality described above, it would be the duty of the Hospitality Committee to make the most of every opportunity for promoting the spirit of Internationalism and of fostering good feeling between nations. Besides sheltering and banqueting all International Congresses which meet in ordinary course in Britain, it would do well to promote International Congresses on its own account. We might, for instance, do well with an International Congress on the subject of the religious difficulty in schools, which is a problem common to civilisation. Or, what is probably a more practical proposal, it could hold an International Congress on the licensing question, and nothing but good would follow if the habit grew up of always ascertaining the results of the experience of foreign nations before framing our own legislation. About fifteen years ago the German Emperor summoned an International Conference on Labour at Berlin. Why should not our Government summon an International Conference of Labour next summer and make the assembly of the representatives of the Trades Unions and Labour organisations of all nations the occasion for a great International Festival of the Workers of the World? There are many other directions in which the proposed National Hospitality Committee could promote the *entente cordiale*. The interchange of municipal hospitalities which is going on simultaneously between Britain and Germany and Britain and France could be supported and systematised. The anticipated visit of German journalists in June to London is a proof that such international hospitalities need not be confined to municipalities. There is no end to the extension of the international picnic, when once it is adopted, as the best security against the international pinprick.

Everything depends upon the creation of a Hospitality Fund. Without Decimal point one nothing can be done. At present John Bull is in the most parlous state owing to the non-existence of that fund. When the French Fleet came to Portsmouth last year, the success of their reception was due to the public spirit of the Mayor, who paid £4,000 out of his own pocket to defray the cost of the municipal hospitality. When the Paris Municipal Council entertained the L.C.C. they spent £13,000 in doing them honour. When the L.C.C. entertained the Paris Municipality, they had not a penny-piece to spend, and so they were reduced to billeting their guests, like militiamen, upon their own members. Most scandalous of all, when the sailors of Admiral Togo arrived in the Thames, and it was resolved to give the gallant representatives of our Eastern ally a hospital welcome, there was no

money to be had, and the whole cost of entertaining the Japanese sailors fell upon the Japanese business-firms of the City of London.

Two years ago, when the Inter-parliamentary Union met in St. Louis, the American Congress voted £10,000 for their entertainment. The Inter-parliamentary Congress will meet next year in London, and adequate provision for the fitting reception of the representatives of the Parliaments of the World ought to be one of the first charges upon the Hospitality Fund of John Bull. But if there be no Hospitality Fund? Fortunately there is no need to contemplate the alternative.

IV.—A CAMPAIGN FUND FOR PEACE.

The Icelandic Government, which allows no spirits to be manufactured on the island, is nevertheless so profoundly impressed by the curse of drunkenness that it votes every year a substantial sum from its scanty estimates to be spent in the propaganda against strong drink. The British Government might with advantage take a hint from this example and spend, say, ten per cent. of the proceeds of the Decimal point one per cent. of the new Budget in an active campaign of peace propaganda. It is now abundantly clear that no Government can trust to the Press as a sufficient, or efficient, ally of peace. By suppression of news, by the distortion and misrepresentation of facts, and by the persistent malevolence with which some editors attack their neighbours, the newspaper has become the most efficient stirrer-up of strife. This is not due by any means to the fact that editors have more than their fair share of original sin. It is due to the far more serious fact that, as the immortal Dooley put it, "Sin is news, and virtue isn't." A quarrel between nations makes copy. There is not a "stick" of matter in the mere absence of quarrel and the existence of goodwill.

The time has come when the Government must, through its Imperial Council for Peace, take up the promotion of friendly feelings between the people and the abatement of international animosity as one of the most important of its duties. The work which the peace societies have failed to perform, owing to lack of funds and of authority, must now be taken in hand by the Imperial Council of Peace, acting through its nominated executive committee or affiliated intelligence department.

To begin with, it is clear that we must take a leaf from the example of our neighbours, and use the placard as a means of appealing to the people. In France they placard a verbatim report of the more important speeches of great party leaders through every Commune by order of the Government. In Germany the Navy League puts up in all restaurants and places of public resort elaborate bills setting forth with the utmost detail, and with striking illustrations, their case for the increase of the German Navy. It might be well if we were to use the same

weapon as a means of attack upon the Jingoism. A speech by the Premier setting forth the impossibility of getting Old-Age Pensions or any other great social reform until the War Budget is reduced, and the impossibility of reducing the War Budget so long as we indulge in Jingoism and treat our neighbours as if they were foes, instead of regarding them as friends, might do great good if it were placarded on every hoarding throughout the three kingdoms. By this or by some similar means the nation ought constantly to be reminded that it cannot bluster without heavy loss, and that every indulgence in Jingo temper weakens the Empire and impoverishes the people.

The Committee should place the Government in much closer relations with the Press than it at present can command. The climax of the present system was reached during the Dogger Bank crisis, when for a whole week Lord Lansdowne and Mr. Balfour allowed the entire Press of this country to go raving mad for war by concealing from them the fact that from the very first Russia had done everything that we ourselves could have done if we had been in the Russians' position. We do not suggest that the Government should corrupt the Press or should nobble the Press. But it is imperative that they should inform the Press, and that whenever any newspaper takes up an attitude calculated to endanger good relations with any Power, its conductors should be promptly and clearly told as to the effect which persistence in their policy is likely to have upon the maintenance of peace. At present no attempt is made to appeal either to the heart, the conscience, or the intellect of newspaper men. They are left to fling about firebrands, arrows, and death without ever being reminded by anyone qualified to speak on behalf of the responsible Ministers of the Crown that no worse service can be done to the realm than by exciting ill-feelings against our neighbours.

If the Campaign of Peace be decided upon and its prosecution entrusted to the Imperial Council of Peace and its executive committee, every district, or class, or section of the community that is subject to outbreaks of Jingoism ought to be scheduled as a plague district and made the subject for scientific examination. The abatement of the Jingo fever is much more important from the point of view of humanity than the abatement of an epidemic of typhoid or smallpox. When in any such scheduled district an agitation has been set on foot in favour of war against any Power, or for the excitement of popular hatred against any nation, a local inquiry should be instituted by the orders of the Government, and evidence taken as to the causes of the outbreak, and as to the responsibility of those who brought it about. Not until the propaganda of ill-feeling, of suspicion, and of all uncharitableness is recognised as being so dangerous to the welfare of the people that it must be combated by all the

authority of the Government, will there be a firm basis for the League of Peace.

The propaganda of peace could take many new and unexpected developments when once it was undertaken by a Committee acting under the auspices of the Government. An official inspection of the public libraries might, for instance, be undertaken in order to see how far the shelves are stocked with books necessary for informing the public on questions of peace and war. Such a book, for instance, as "The Arbitrator in Council" (Macmillan and Co., 10s. net) ought to be in every public library. It is one of the best and most hopeful signs of the times that such a book should appear just now and have met with so widespread a recognition of its worth. Arising out of such an inquiry the Committee would find it necessary to arrange for the production of a series of International Primers or handbooks to current questions, all treated from the point of view that peace is the greatest of British interests, and that the first duty of every person who expresses an opinion on foreign politics is to know the facts. At present the peace literature of Britain is shamefully deficient. Since the Hague Conference there have been three books at least published in French describing the Conference and its work, one in English in America, but there has been no English book on the subject. The popularisation of the arbitration idea and the education of the masses in a hatred of war and of the passions that lead to war might be undertaken with much greater effect if the work of propaganda were placed in the hands of a Committee acting under the direction of the Imperial Council of Peace.

The approaching Conference at the Hague offers an admirable opportunity for effective propaganda in favour of the universal *entente cordiale*. Nothing can be more desirable than that our Government should instruct its plenipotentiaries to propose that the Conference should recommend the Government's represented at the Conference to create a Peace Budget for the furtherance of internationalism and the development of the principles of the Hague Convention. It is idle to propose that the Conference should enter into discussion for the reduction of armaments. The words of Cardinal Fleury to the Abbé de Saint-Pierre, on receiving his *projet*

de Paix Perpetuelle, may be quoted with advantage to the advocates of proposals of disarmament: "You have forgotten, sir, a preliminary condition upon which your five articles must depend. You must begin by sending a troop of missionaries to prepare the hearts and minds of the contracting Sovereigns." To finance such troops of missionaries in every country will be possible when Decimal point one per cent. has been accepted. Until that is done it is vain to hope for any considerable success in the reduction of armaments.

V.—IN CONCLUSION.

Nations, said Mr. Secretary Root, have souls, as well as individuals. If so it becomes a pertinent question, what have we done as a nation to incarnate in our national life and international relations that Love by which alone we can manifest God to those in the midst of whom we dwell? Hitherto we have done but little. We have painted the Red Cross of the Crucified upon our flag; but how often has it not flaunted over guns whose "black mouths grinning hate" could hardly be regarded as a practical manifestation of Love. "I say unto you, Love your enemies. Do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you." We have as a nation attempted to carry this precept into practice in the realm of international trade, and only there. But the success which even such a limited application of the Golden Rule has brought to the one great Free-trading State may well encourage us to apply the same principle to other spheres, and especially to that of the personal intercourse of the individuals who in masses constitute nations. If John Bull should now set about being a good host in good earnest, his example is more likely to be followed than it was in the case of Free Trade. For the principle of a Peace Budget based upon a charge of Decimal point one per cent. of the expenditure for war, to be spent in the promotion of hospitality and in the campaign against the causes which precipitate war, is so simple, so obvious, and so practical that, once it has been adopted by the British Government, it is certain to make the tour of the world.

W. T. STEAD.

In the August Number of THE REVIEW OF REVIEWS will be published a most interesting article written by the Members of the Labour Party in the British House of Commons, entitled:

Books That Have Helped Us.

The Labour Members constitute the most interesting group of Britons which has emerged from the democratic depths in our time. Mr. W. T. Stead has asked them to indicate what were the books which had been most helpful to them in the early days of their combat with adverse circumstances. This article embodies their replies, which are not only most revealing as indicating the origin of their present ideals, but also most suggestive and helpful to the youth of the new generation who, in the years to come, will succeed them in Parliament.

LEADING ARTICLES IN THE REVIEWS.

HOW SOCIALISM IS GROWING, AND WHY.

SOME INTERESTING FACTS AND FIGURES.

Mr. Upton Sinclair, the author of the remarkable Socialist novel, "The Jungle," contributes to the *North American Review* for April a suggestive paper on "Markets and Misery."

HOW SOCIALISM IS GROWING.

Mr. Sinclair, who is a pronounced Socialist, glories in the growth of Socialism. He says:—

In every nation the movement goes ahead and forms a political party; and when that is done, it begins to cast a vote, and every year that vote is larger than it was the year before. In Germany, it was 30,000 in 1867, 487,000 in 1877, 763,000 in 1887, 1,787,000 in 1893, 2,125,000 in 1898, and 3,008,000 in 1903. In Austria, it was 90,000 in 1895 and nearly a million in 1903. In Belgium, it was 334,000 in 1894 and 534,000 in 1898. In Switzerland, it was 14,000 in 1890 and 100,000 in 1901. In France, it has members in the cabinet, and in Italy and Australia it holds the balance of power and turns out ministries. In Japan, it has started its first newspaper, and in Argentina it has elected its first deputy. In the United States, it now has 2250 locals and 30,000 subscribing men.

In 1888, the Socialist vote in America was 2000; in 1892, it was 21,000; in 1896, it was 91,000; in 1900 it was 131,000; in 1902, it was 285,000; and in 1904, it was 436,000. In 1904 it will be between 700,000 and 800,000, unless the writer is very much mistaken; unless he is still more mistaken, Socialism will, from that time, be the only living political issue in America.

WHY SOCIALISM IS GROWING.

Mr. Sinclair attributes the growth of Socialism to the increased capacity of machinery to produce commodities, and the failure of society, in the presence of the improved pace of industrial output, to provide a just system of distribution. He quotes from Professor Hertzka, the Austrian author of "The Laws of Social Evolution," a statement that five million able, strong men could produce everything imaginable of luxury and of necessity required by a nation of 22,000,000, by working only two hours and twelve minutes a day. The craze for conquering foreign markets he regards as the necessary alternative to Socialism. Our present competitive system, with its overwork and out-of-works, is, in his opinion, the cause of all the trouble. He says:—

The reason is that all the woollen manufactories, the boot and shoe and bread manufactories, and all the sources of the raw materials of these, and all the means of handling and distributing them when they are manufactured, belong to a few private individuals instead of to the community as a whole. And so, instead of the cotton-spinner, the shoe-operative and the bread-maker having free access to them, to work each as long as he pleases, produce as much as he cares to, and exchange his products for as much of the products of other workers as he needs, each one of these workers can only get at the machines by the consent of another man, and then does not get what he produces, but only a small fraction of it, and does not get that except when the owner of the balance can find someone with money enough to buy that balance at a profit to him!

SOME MIRACLES OF FAST PRODUCTION.

Incidentally Mr. Sinclair illustrates his point by mentioning the following cases of swift production:—

In Pennsylvania some sheep were shorn and the wool turned into clothing in six hours four minutes. A steer was killed, its hide tanned, turned into leather, and made into shoes in twenty-four hours. The ten million bottles used by the Standard Oil Company every year are now blown by machinery. An electric riveting machine puts rivets in steel-frame buildings at the rate of two per minute. Two hundred and sixty needles per minute, ten million match-sticks per day, five hundred garments cut per day—each by a machine tended by one little boy. The newest weaving looms run through the dinner-hour and an hour and a-half after the factory closes making cloth, with no one to tend them at all. The new basket machine, invented by Mergenthaler, the inventor of the linotype, is now in operation everywhere, "making fruit baskets, berry baskets, and grape baskets of a strength and quality never approached by hand-labour. Fancy a single machine that will turn out completed berry baskets at the rate of twelve thousand per day of nine hours' work! This is at the rate of one thousand completed per hour, or over twenty baskets a minute! One girl, operating this machine, does the work of twelve skilled hand operators!"

JOHN BULL THROUGH COLONIAL SPECTACLES.

In *C. B. Fry's Magazine* Mr. P. A. Vaile, the well-known New Zealander and tennis champion, talks to John Bull as an extremely candid friend. In English national life to-day there is, he says, "a wonderful atmosphere of falseness, of narrowness, of selfishness." John Bull has changed of late, not for the better. Many of his traditional virtues are his in reality no longer:—

Gone are the stately old courtesies, the genuine lavish hospitality, the welcome of the home. In their place we find the "good form" of the present day, the right to buy our way into or about country homes by the grace of the avaricious servants who wait with itching palms on every step; and instead of the home welcome we have the restaurant dinner and the bridge party.

And Mr. Vaile has one more thing at John Bull for making such a grey, chill, sombre thing of life which is grey, chill, and sombre enough already. "So he becomes self-centred, narrow, selfish, without public spirit or sympathy." Whereas the average Englishman, if he cared to shake himself up a little, might, "in time, become quite an interesting companion," even although he is not much of a traveller compared with the restless colonial. But the serious aspect of Mr. Bull's dull self-centring (of which Mr. Vaile gives an amusing picture) is that it is injuring his national and even his individual health. He misses much of the "toning up" which comes from association with other men. In England's sons Mr. Vaile finds a want of tone, of *verve*, both physically and mentally:—

The mentality of the average Englishman is not nearly so alert as that of his brother across the sea. He has not the intercourse with his fellow-men that the colonial has. His mind follows in the dull routine of his body. His nervous system sympathises. The result is, in many cases, almost an atrophy of the nervous system. I have for long past wondered with concern the lack of nervous force in the youth of England, the want of that tonic, that superabundance of vitality, that should be the characteristic of every healthy boy. The colonial boy has, generally speaking, enough vitality to drive about three sets of nerves; the English lad always seems short of the necessary amount.

AN APPEAL TO THE "FRIENDS OF THE AFRICAN."

BY DR. BOOKER WASHINGTON.

Dr. Booker Washington, the ablest representative of the coloured men of America, contributes to the *Independent* of New York a brief but earnest plea for the summoning of an international council of the friends of Africa. His article is an endorsement of the original appeal made by a young African prince, Monolu Massaquoi, of Gallinas, in the British Protectorate of Sierra Leone, West Africa, who in 1893 represented Africa at the World's Parliament of Religions at Chicago. At present he is the hereditary ruler of a small African tribe in the hinterland of Sierra Leone. As contact with the white race often brought with it more of evil than of good, Dr. Booker Washington urges the calling together in an international council, "the friends of Africa."

AN INTERNATIONAL GUARDIAN FOR AFRICANS.

Dr. Booker Washington explains that:—

One of the purposes of this international council would be the formation of a permanent society, which should stand in its relation to the civilised world, as a sort of guardian of the native peoples of Africa, a friendly power, an influence with the public and in the councils where so often, without their presence or knowledge, the destinies of the African peoples and of their territories are discussed and decided.

HOW IT SHOULD BE CONSTITUTED.

After remarking that it seemed to him a sad and mistaken policy that in making their disposition of Africa the Powers have not given more attention to the permanent interests of the native peoples, Dr. Booker Washington says:—

A permanent international society, which should number among its members scientists, explorers, missionaries, and all those who are engaged directly or indirectly in constructive work in Africa, could exercise a wise and liberal influence upon the Colonial policy of the European nations. By its influence upon international opinion, which has often been the only power in which the natives have found protection, it could powerfully aid in securing the success of those policies which aim at the permanent interests of Africa and its people.

An international council, should it do no more than outline, in opposition to the policy of forced labour and ruthless commercial exploitation, some plan for the encouragement and further extension of industrial education in Africa, would have done much to secure the future of what is, whatever its faults, one of the most useful races the world has ever known.

As to this proposal I have to say this. First, that the title of the proposed council should be not "Friends of Africa," but "Friends of the African"; secondly, that it would be an internationalisation of the Aborigines Protection Society; and thirdly, that so long as the King of the Belgians is allowed to devastate the Congo region over which the Powers exercise much greater authority than this International Council, it is to be feared the new body would not be able to do much good. The idea is an interesting one, and in view of the fierce impatience of our Natal Colonists with Mr. Winston Churchill, it might be worth while to suggest that they may go further and fare worse. Certainly the African stands in sore need of finding other friends than those who profess friendship merely to rob and to enslave.

THE PREVENTION OF CRIME.

WANTED—SENIOR INDUSTRIAL SCHOOLS.

In *Saint George* for April there is a notice of Mr. C. E. B. Russell's work among the lads discharged after short sentences from Strangeways Gaol, Manchester.

During the previous three months Mr. Russell had dealt with 160 lads between the ages of sixteen and nineteen. He gave them a new rig-out, and found them work, besides finding them decent lodgings with some senior members of his own Lads' Club. Over 50 per cent. are doing well, and are paying back in weekly instalments the money spent on their new rig-out.

Mr. Russell advocates the establishment of a senior Industrial School for lads of this class:—

The present system says to the lad who is unfortunate or undisciplined, "Go to prison, and go again for all I care."

To suggest parental control in the case of a boy over fourteen who is "living on the town" is absolutely useless; for such a lad parental control does not exist. But if he were sent to a senior industrial school, he would be kept hard at work learning an honest trade; if he behaved well, he would be free under a licence; but if he lost his work again through bad time-keeping, or impudence, or slackness, or whatever cause, back he would go again to the industrial school until he had learnt the lessons of discipline, of hard work, and of getting up in the morning.

SHAKESPEARE'S BOYS.

In the April number of *Saint George* Mr. J. Lewis Paton has an article on Shakespeare's Boys.

He notes that there have been elaborate studies of Shakespeare's heroes and heroines, fools, villains, and ghosts, but no special study of Shakespeare's boys—there are scarcely any little girls in Shakespeare. He writes:—

Nearly all the boys in Shakespeare are in the tragedies. The presence of young life throws the pathos of tragedy into relief, just as the unstained innocence of childhood throws into relief the black horror of sin.

None of Shakespeare's boys are cowards, for there is not an ignoble one among them, nor is there one who does not show considerable confidence in himself.

LUCIUS, THE PAGE BOY.

Paton has an article on Shakespeare's boys.

He begins with Brutus's thoughtful treatment of Lucius in "Julius Caesar":—

Treated by the seniors in Shakespeare, always cheerfully, always as persons who have rights of their own, and not infrequently with a playful exaggeration of those rights, as though they were much older than they are, mighty warriors or grave-thoughted statesmen. It is the proper way to treat boys, that is prophetically, not as seniors among children, but as juniors among men. It is what Arnold called "the abridging of childhood":—better any day the premature man than the overgrown child.

PRINCE ARTHUR.

A more important boy's part is that of Arthur:—

Arthur (writes Mr. Paton) stands apart from and above all other boys. He inherits from his mother with his high-strung nature a wonderful gift of utterance: he is a master of words; he has also feeling as well as words; in him, at any rate, a poet dies young. Though he appeals so piteously to Hubert against the cruel blinding irons, he is not afraid to die; or, rather, he is afraid but masters his fear. The paramount quality of Arthur is his affectionate sensibility for others and that love-hunger which always accompanies it.

THE REUNION OF CHRISTENDOM.

Last February, says the *Bibliotheca Sacra* of April, there met at Dayton, Ohio, a general council composed of over two hundred delegates officially appointed by the Congregational, United Brethren, and Methodist Protestant Churches for the purpose of effecting an organic union of these bodies. It was the result of negotiations which have been in progress for several years. As shown by the latest statistics, the Congregational body consists of 667,951 members, 6127 ministers, and 5979 churches. The United Brethren consists of 259,272 members, 1960 ministers, and 3927 churches; the Methodist Protestants of 183,894 members, 1551 ministers, 2242 churches. It will thus be seen that the combined church will consist of 1,117,117 members, 9638 ministers, and 12,148 churches. The objects of the Union are:—

To secure the co-ordination and unification of the three bodies in evangelistic, educational, and missionary work.

To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose.

In accordance with these principles the local churches are to be left free to conduct their worship and business as their present customs provide.

It is suggested that so far as may be the churches in separate districts be united in district conferences, which shall provide for fellowship and care of the churches connected with them.

SCHOOL DOCTORS IN GERMANY.

In the *World's Work* Mr. W. H. Dawson describes the system, begun in 1889, of having school doctors to examine children in Germany, Leipzig taking the lead. There must now be some 600 of these doctors at work. In Wiesbaden the school authorities have drawn up a set of regulations so excellent that Mr. Dawson thinks they might serve as models to the rest of the world. It is with the Wiesbaden system, therefore, that he deals in detail.

A thorough medical examination is made of every child going to school, to see whether permanent medical oversight is needed, or a modified course of instruction, or even exemption from certain classes, such as gymnastics or singing. The health certificate recognises three degrees of physical and three of mental efficiency.

A child's general constitution may be "good"—i.e., when the health is absolutely perfect—"medium," or "bad." Its mental constitution is "normal," "backward," or "defective." Twice a year the height and weight of each child are taken by the teachers, and sometimes the measurement of the chest as well; and children are thoroughly re-examined when in their third, fifth and eighth school years.

It will be asked, Do not parents resent this as meddling? Mr. Dawson replies:—

Universal experience shows that, thanks to the discretion with which the school authorities and the School Doctors go about their work, parental opposition is extremely rare, and even initial prejudice is only half-hearted where it is

found at all. The vast majority of parents heartily welcome the School Doctor's advice and help, and not merely facilitate the periodical examinations, but carry out faithfully the directions given.

The most important part of the School Doctor's work is detecting weaknesses which, if not attended to, might have caused permanent injury. In Berlin, where School Doctors were introduced only in 1902, 12.3 per cent of children notified for admission into primary schools were put back as unfitted for the time for school work. The reasons were, first, physical weakness; second, recent serious illness; third, delicate constitution; and, finally, insufficient development and tuberculosis. Last year 34,562 newly registered children were examined, and nearly 3000 (8.5 per cent.) put back, over 7000 having been placed under oversight. Defective sight and general weakness were the causes. The School Doctor's report states that most children in the early stages of tuberculosis attend school without parent or teacher having any suspicion of the disease.

School Doctors in Germany are not overpaid. As a rule the payment is in proportion to the number of classes attended, one class usually containing fifty children. In most towns the payment is from 10/- to 25/- per call per year; but sometimes the rates are as low as 3/- per class. On the other hand, in one case they rise to £3 6/-. Mannheim has a School Doctor who gives up his whole time to the work, for which he is paid £500 a year. The number of such doctors is still, of course, relatively small.

THE NEW CANADIAN TARIFF.

Mr. Ed. Porritt, who has had the rare good fortune of accompanying the Canadian Tariff Commission on its recent journeys through the Dominion, prints his observations and expectations in the *North American Review* for April. Mr. Porritt says:—

There will be some agreeable surprises for Great Britain in the preferential clauses of the new tariff; and, consequently, a new and keen interest will be awakened in Great Britain in the extended trade opportunities which are soon to be offered in Canada. These clauses may have also some surprises for American ports and American railways—surprises which will be disturbing to some of these American interests. The Protective policy of Canada is to be permanent. The Government, when it came into power, could not face the responsibility of the demoralisation in finance, business and industry, which must have ensued had they abandoned the Protective system built up by the Tories between 1879 and 1895. The tariff inquiry has also established the fact that reciprocity with the United States is a dead issue in Canada.

The hearings before the Tariff Commission have since then proved manifestly and abundantly that the British preference is immensely popular all over rural Canada. With the support of rural Canada behind it, and urging it forward as a Government was never before urged forward in any line of policy, the Laurier Government in the new tariff will do all that is practicable to bring Canada and Great Britain into still closer trade relationship.

The Canadian manufacturers, however, detest the preference, and, in attacking it, they consciously or unconsciously struck heavily and disastrously at Mr. Chamberlain's idea of inter-Imperial trade; and no one who travelled with the Commission, and day after day sat out its sessions, as was my great privilege, nor anyone who will undertake the tremendous task of reading through the transcript of the notes of the Commission, can come to any other conclusion than that the tariff hearings have demonstrated that Mr. Chamberlain's scheme is an impossibility.

SCIENTIFIC MARVELS OF OUR TIME.

The most illuminating article that has appeared in popular periodicals upon the very abstruse subject of "The New Chemistry," is Mr. W. A. Shenstone's paper on "Carbon and the Shapes of Atoms," which is published in the May *Cornhill*. He concludes with the daring suggestion that "stereochemical formulæ will have to be replaced sooner or later by living pictures, for which models may perhaps be found in the constellations which glorify the heavens."

THE SIMPLON TUNNEL.

Sir Francis Fox, in the *Cornhill*, describes how the great tunnel was bored through the Simplon Pass, which was inaugurated on the 30th of May. The tunnel is twelve and a-quarter miles in length. Its construction was impeded by the heat of the rocks and the water springs through which it passed. In some cases the water was scalding hot, 131° degrees temperature being the maximum. The tunnellers had to cross a great subterranean river at a cost of £1000 per yard. The tunnel was carried across the river enclosed in a tube of granite masonry 8 ft. 6 in. thick. The adoption of the Brandt hydraulic drill avoided the creation of dust, and no tunneller died of phthisis.

THE SUBSTITUTE FOR TIMBER PILES.

Mr. H. H. Supplee, the writer of the quarterly survey of applied science in this quarter's *Forum*, says that wooden piles such as those upon which Amsterdam and St. Petersburg have been built are now being discarded:—

The timber pile is now being extensively replaced by the pile of reinforced concrete. Such piles are made of several vertical rods of steel, fitted to a pointed metal shoe at the bottom, and wrapped around with a spiral binding of heavy wire, the whole being filled and surrounded with concrete, and forming a pillar of artificial stone in the midst of which is a steel skeleton. Concrete piles are effectively sunk by the water-jet method, a powerful stream of water being directed through a pipe passing down the centre of the pile, which mines away the earth at the foot. Such piles have the great advantage of being immune from decay, the alkaline concrete preventing the oxidation of the embedded steel, while the ravages of the teredo, so fatal to timber piles in marine structures, are rendered impossible.

THE COST OF A TRAFFIC SUBWAY.

Although the streets of Chicago are wide, the citizens have deemed it necessary to construct a subway for heavy traffic. This line, which will be opened at midsummer, carries 30,000 tons of freight daily. It is operated by small cars which are capable of being run into sidings in the basements of warehouses and stores, practically replacing the work of the teamsters. The Chicago subway system cost about £4,000,000, or 30 per cent. more than the Simplon tunnel, and about one-seventh the estimated cost of the Panama Canal.

WHAT WE WASTE IN GAS.

Benjamin Franklin used to maintain that we could pay off the national debt with the saving to be effected by going to bed with the sun and rising with him in the morning:—

It is estimated that in the United States alone there is involved for artificial light a yearly expenditure of not less than £40,000,000, of which one-half is for electric lighting, one-sixth for gas, and one-third for oil; not taking into account the limited use of natural gas and acetylene for lighting. The need for special attention to this department of engineering appears in the fact that probably at least £4,000,000 of this yearly bill for light is wasted.

THE COMING AIRSHIP.

The airship so long expected is coming, it seems, from Dayton, the home of the National Cash Register:—

The French Government has acquired an interest in the latest machine of the Wright brothers, of Dayton, Ohio. The published accounts of the experiments of the Wright brothers relate wholly to gliding, the impetus being obtained by leaping from a hillock or other point of elevation. But it is credibly reported that they have succeeded in applying a propelling motor to the aeroplane, and in accomplishing independent flight.

VOCATION AND CULTURE.

The April number of the *Atlantic Monthly* opens with a sensible article, by Mr. Willard Giles Parsons, on Education; why it fails to hit the mark.

The writer divides the aims of public education into cultural and vocational, the aim of cultural studies being appreciation and taste, while the result of vocational study should be skill—skill to produce. The confusion of these aims, he says, is the main cause of the present blindness of education. Nearly every school course aims at both at once, and therefore misses altogether:—

Vocational training (he writes) is too scholastic, too much shut away from the world at large.

Vocational courses (he writes) must make themselves practical. They must look out into the world and see what it wants of them.

The cultural courses, on the other hand, do not give true, vital taste.

Of the study of Shakespeare, for instance, Mr. Parson says:—

The scientific, minute study of Shakespeare, the use of his plays as material for grammatical analysis, philological investigation, historical research, belongs only to the last years of the college and to the graduate school.

The proper study of Shakespeare in the high school is to feel, to read Shakespeare, see Shakespeare, play Shakespeare. This might awaken love. It would certainly result, in the high school, in a truer, broader acquaintance; in the college, in a truer, sounder criticism; on the stage, in a truer and more frequent presentation.

The study of grammar and literature should go on side by side, but not be intermixed.

Religious Tests in the United States.

Mr. McMaster, writing in the *American Journal of Sociology*, records the fact—interesting in view of the present discussion of religious tests in English schools—that nearly all the American States began by imposing religious tests even when formally repudiating them. For instance, in Tennessee her bill of rights declared "That no religious test shall ever be required as a qualification to any office or public trust under this State." But her constitution declared that "No person who denies the being of a God or future state of rewards and punishments shall hold any office in the civil department of this State."

THE NATIONAL REVIVAL IN BENGAL.

WHAT THE SWADESHI MOVEMENT MEANS.

Sister Nivedita contributes to the *Indian Review* for March a glowing defence of the Swadeshi movement in Bengal. The Swadeshi movement is the name for the popular protest against the partition of Bengal, which led the patriots to band themselves together to refuse to purchase any goods not made in Bengal. The movement has already achieved great results, and Sister Nivedita, who is an Irish Nationalist. Miss Noble by name, sees in it the beginning of the resurrection of India.

THE DAWN OF THE NEW DAY.

Sister Nivedita says:—

All India is watching to-day the struggle that is going on in Eastern Bengal. Scarcely a word appears in the papers, yet the knowledge is everywhere. The air is tense with expectation, with sympathy, with pride, in those grim heroic people and their silent struggle to the death, for their Swadeshi trade. Quietly, all India is assimilating their power. Are they not a farmer-people engaged in a warfare which is none the less real for being fought with spiritual weapons? But let him who stands in the path of right, beware! We cannot fail—and we shall not fail; for all the forces of the future are with us. The Swadeshi movement has come to stay, and to grow, and to drive back for ever in modern India the tides of reaction and despair.

RESULTS ALREADY ACHIEVED.

Already no small results have been achieved—the promise of greater things to come:—

Of Calcutta, it may be said that in all directions small industries have sprung up like flowers amongst us. Here are whole households engaged in making matches. Somewhere else it is ink, tooth-powder, soap, note-paper, or what not. There, again, is a scheme for pottery or glass on a more ambitious scale. And this, without mentioning the very staple of the country, its cotton weaving. Where before were only despair and starvation, we see to-day glad faces and feel an atmosphere of hope.

SACRILEGE.

The boycott of foreign-made goods is enforced by the solemn sanctions of religion:—

Is the Swadeshi movement actually an integral part of the National Rightsness? The Mother-Church, at least, has spoken with no uncertain voice. Like a trumpet-call has gone forth the Renewal of Vows at the Kalishat, in Calcutta. Throughout the whole country has been heard the fiat issued at Puri. Henceforth it will be held sacrilege to offer foreign wares in worship.

CO-OPERATION FOR SELF-SACRIFICE.

Miss Noble, by a very effective analogy, disposes of the usual assumption that the Bengali will never subject himself voluntarily to the discomfort of paying more for worse wares when he can get better goods at a lower price:—

If we are told that no people will voluntarily buy in a dear market when they might buy in a cheap, we answer: this may be true of Western peoples, educated in a system of co-operation for self-interest, and, at the same time, it may be untrue of the Indian nation, educated in a system of co-operation for self-sacrifice. Hindus once upon a time ceased to eat beef. They were accustomed to the food, and liked it. It was convenient to kill cattle and feed a household, in times of scarcity. But an idea of mercy and tenderness, aided by the permanent economic interests of the civilisation, came in, and to-day, where is the Hindu who will eat beef? The Swadeshi movement is the cow-protecting movement of the present age. There will yet come a time in India when the man who buys from a foreigner what his own countrymen could by any means supply, will be re-

garded as on a level with the killer of cows to-day. For assuredly the two offences are morally identical.

Now that the purchase of English goods is declared to be even as the sin of killing the sacred cow, let Manchester and Mr. Morley look out for storms.

HOW TO DEAL WITH THE NEGROES.

AN OBJECT LESSON FROM JAMAICA.

Mr. Josiah Royce, of Harvard, pays the British a very handsome compliment in his paper on "Race Problems and Prejudices" in the *International Journal of Ethics* for April. The paper itself is one which will delight the heart of M. Finot, the chivalrous champion of the equality of all races; but for us its most interesting feature is the high tribute which Mr. Royce pays to the British Administration of the West Indian Islands, notably of Jamaica. He holds up our West Indian colonies as examples to his countrymen who are perpetually complaining of their negro problem in the South.

He says:— "THE ENGLISH WAY."

The Southern race problem will never be relieved by speech or by practices such as increase irritation. It will be relieved when administration grows sufficiently effective, and when the negroes themselves take an increasingly responsible part in this administration in so far as it relates to their own race. That may seem a wild scheme. But I insist: it is the English way. Look at Jamaica and learn how to protect your own homes. Despite all its disadvantages to-day, whatever the problems of Jamaica, whatever its defects, our own present Southern race problem in the forms which we know best, simply does not exist.

HOW THE THING IS DONE.

Mr. Royce explains the secret of "the English way":—

The Englishman did in Jamaica what he has so often and so well done elsewhere. He organised his colony: he established good local courts, which gained by square treatment the confidence of the blacks. Black men, in other words, were trained, under English management, of course, to police black men. A sound civil service was also organised; and in that educated negroes found in due time their place, while the chiefs of each branch of the service were and are, in the main, Englishmen. The negro is accustomed to the law; he sees its ministers often, and often, too, as men of his own race; and in the main, he is fond of order, and respectful towards the established ways of society.

WHAT HAS BEEN DONE IN JAMAICA.

Administration, I say, has done the larger half of the work of solving Jamaica's race-problem. Administration has filled the island with good roads, has reduced to a minimum the tropical diseases by means of an excellent health-service, has taught the population loyalty and order, has led them some steps already on the long road "up from slavery," has given them, in many cases, the true self-respect of those who themselves officially co-operate in the work of the law, and it has done this without any such result as our Southern friends nowadays conceive when they think of what is called "negro domination." Administration has allayed ancient irritations. It has gone far to offset the serious economic and tropical troubles from which Jamaica meanwhile suffers.

We have so often heard nothing but doleful and despairing criticisms of the English way in the West Indies, that this American tribute is all the more grateful.

THE ELBERFELD SYSTEM IN ENGLAND.

Much the most interesting paper in the *Independent Review* is by Mr. J. Holden Byles on the subject of the adaptation to English habits and customs of the Elberfeld system of dealing with poverty. So much has been said in "The Review of Reviews" about this system, as outlined in Miss Sutter's "Britain's Next Campaign," that there is no need here to resume its leading features.

Three months' study of the system in Berlin, Hamburg, Leipzig and Cologne made Mr. Byles a more enthusiastic admirer of it than ever, but still somewhat sceptical as to its being adapted to England. Another three months spent in organising an Elberfeld lines a Constitution for a Citizens' Guild of Help in Halifax, while making difficulties no less plain, yet made him hopeful that all the essential features of Elberfeld might be adopted in England. Halifax, though a small town, presents all ordinary poverty problems; and Bradford, the pioneer town in England, is large, and has had the system at work now for eighteen months, with excellent results. Swinton, Liscard, and Eccles also have it actually at work, while from all parts of the country inquiries are coming in.

FOREWARNINGS.

It is my aim, says Mr. Byles, to give the needful forewarnings. In the Elberfeld system we have, as he puts it, "not merely a lifeboat to rescue the wrecked, but a lighthouse that will prevent the wreck." The greatest difficulty in England is finding enough volunteer helpers. The reason why this is not a difficulty in Germany is that every German city has Home Rule, and, therefore, a civic sense generally absent in England. In Germany it is natural to join the citizens' army for helping the poor. In England we have so long commuted this form of military service by the payment of poor rates that many fear that the necessary enthusiasm for working the Elberfeld system is simply not forthcoming. Though the writer once shared that fear, his experience so far has removed it. In Halifax—

We asked for twenty-three District Captains, and we obtained them at once. It was the same with the Helpers. Three hundred and thirty were required. We had a list submitted to us of more than six hundred, said to be willing to undertake the work, and in little more than a fortnight the roll was complete. I believe that Bradford and Swinton had very similar experiences.

The real difficulty, however, is getting enough of the right kind of helpers. Careless selection, especially of Captains, is certain to cause disappointment, perhaps failure. In England the labourers are not so much few, as untrained. This, Mr. Byles very truly says, is not enough:—

The battle with poverty is the stiffest battle we have to fight to-day; and there must be clear grit in those who would fight it. There is no place for the diffident, the mere sentimentalist, or for the goody-goody chatterer. Soft snyder won't crack hard nuts; and there are none harder than those that are presented by the problems of poverty. What is needed in the Captains and Helpers of any Guild that would work on Elberfeld lines is tact (and that pre-

supposes courtesy), judgment, firmness, the courage to say "No"; but, combined with these, must be deep and wide sympathies, and that love which "beareth all things and hopeth all things."

The Captain must be a man of some leisure. And some means must be found to keep up the necessary enthusiasm among the volunteers after novelty has worn off. In German towns civic pride alone is sufficient. Every effort is made to invest the workers with civic dignity. And in England the Mayor ought to be the president; representatives of the City Council and Board of Guardians should be on the Central Board, and all meetings held in public buildings. In Halifax the Mayor has helped much by attending the inaugural meeting in robes of office, by speaking to the Captains, and by giving a reception in the Town Hall to Officers, Captains, and Helpers.

WHERE IS THE MONEY TO COME FROM?

In Germany it comes from the city funds. In England it must come from private charity—a difficulty less serious than at first appears. Bradford solves it by dispensing with any central fund for charitable relief, and Mr. Byles thinks, on the whole, this is the best course. A list of "stand-bys" is kept, however, persons ready to help specially recommended cases. Halifax is now doing like Bradford.

A PLEA FOR AN AMENDED POOR LAW.

All the foregoing difficulties are not insuperable. But until in England there are more stringent laws for dealing with criminal poverty we shall always be at a disadvantage. Germany can deal much more sharply with the criminal poor. If a man earns enough to support his family, and drinks or gambles away those earnings, he is declared a minor, treated as a child, and his employer is compelled to pay his earnings to the wife. The writer evidently longs for such a law in England.

DOES EDUCATION ENTAIL EXTERMINATION?

Mr. W. L. Feiter, of the Girls' High School, Brooklyn, contributes to the *Educational Review* for April a most sensational article on the Education of Women. He maintains that the modern American system of educating women threatens the race with extinction. He says:—

An examination of the question thus far inclines one to the view that if higher education became universal, posterity would be gradually eliminated, and the schools and teachers would progressively exterminate the race. Only 22 per cent. of the graduates of twelve American colleges marry at an average age of twenty-seven years. The marriages took place six years after graduation. One investigator found 74 per cent. single.

Another investigator, Miss Abbott, showed that of 8956 graduates of sixteen colleges, 25 per cent. were married. It would appear that the rate of marriage of college women is decreasing, and that the age at which marriage occurs is becoming steadily later.

Not only do the college women shirk marriage, but the minority which marries shirks maternity. Comparing the forty years ending with 1890, native marriages average 2.3 children each, while those of the foreign-born average 7.4 each. It is evident that if our race depended upon the rate of replenishment of the educated classes, it would be doomed to speedy extinction.

THE FOLLY AND DOOM OF GAMBLING.

The *Quarterly Review* has an interesting discussion on the art of gambling as developed in connection with Monte Carlo, horse-racing and the Stock Exchange. The writer describes what goes on at Monaco thus:—

The roulette is a wheel which lies on its face with its centre on a fixed pivot. The croupier causes the wheel to revolve rapidly about its centre, and then jerks a small ivory ball in the opposite direction around the rim. When the ball loses its momentum, it falls into one of thirty-seven stalls cut into the surface of the wheel. These stalls are marked in irregular order with the numbers from zero to thirty-six inclusive; and they are coloured alternately red and black, except zero, which has no colour. The even chances, so called because a successful bet upon one of them earns the value of the stake, are red against black, odd against even, first eighteen against second eighteen. Zero does not belong to any of these groups. When zero appears the bank takes half the stakes, and thus gains, on the average, $\frac{1}{37}$ or 1.35 per cent. on the even chances. If the gambler bets on a number and wins, the bank pays him thirty-five times his stake instead of thirty-six times, and thus wins on the average one stake in thirty-seven, or 2.7 per cent. from the numbers. "Trente-et-quarante," a game of cards, is also played at Monte Carlo. There are only even chances. The advantage of the bank, called *refait*, can be insured against for 1 per cent.

These small percentages of from 1 to 2.7 suffice to bring in an annual profit of about £1,250,000. This, then, must be nearly the whole of the amount taken into the gambling-rooms in the course of the year for the purpose of being staked. . . . most of the gamblers do habitually stake their wank as long as they are lucky, and the bank wins a sum nearly equal to what the public provides for the purpose of gambling.

THE PSYCHOLOGY OF THE GAMBLER.

The writer next considers the psychology of the gambler. He says:—

Few would admit that they have been lucky in life generally. Most men believe that they have deserved greater rewards than they have received. It is precisely this feeling of being misunderstood, of having virtues which human beings are too dull to recognise, which gives rise to the idea that, when omniscient Fortune is consulted, inherent merit will at last be appreciated. The pangs of despised virtue are then exchanged for the crown of divine recognition.

The winning of a stake produces a sense of elation far out of proportion to its value. The winner is one marked out from his fellows by the approval of a non-human power called chance. Moreover, he has evidently a peculiar faculty for perceiving the drift of things. Those who win are very clever; those who lose exceptionally stupid.

The amateur who uses a roulette system, or backs a horse, or speculates on the Stock Exchange is, in fact, assuming powers of prophecy which are not natural to human beings; for he is asserting that he can, without special training, see more clearly than those whose business it is to understand these subjects, and that his divining power will enable him to beat the professional, even when provided with that functionary's fee for introduction to the gambling arena. He is claiming super-human qualities.

Passing to forms of vice practised at home, the writer remarks by the way that if there were no betting there would be no horse racing.

THE REMEDY.

While admitting that many harmful forms of gambling could be lessened by legislation, the writer maintains that the only logical cure for reckless gambling is to be found at last in the cultivation of the human brain:—

No individual having a true conception of the principles that govern roulette would risk any serious sum of money at Monte Carlo. Now there is a steady growth in the understanding of roulette. Modern mathematicians know more of the laws of probability than did Pascal or d'Alembert. Modern system-mongers, great as is their

folly, have at least got beyond some of the puerile superstitions of their predecessors. Few now believe in an infallible system. Thus the gambling at Monte Carlo becomes, by slow degrees, less irrational.

It is not suggested that wagering on games of chance, on horse-races, on the rise and fall of stocks, will come to an end; but, when the individual understands what he is about, he will have less confidence. He will stop sooner; and the average wager will be reduced to a comparatively harmless amount. The spirit of gambling is nearly allied to, and may easily be transformed into, the spirit of rational enterprise. The man who, for a worthy object, risks a carefully-prepared amalgam of money and knowledge may sometimes be a loser; but such losses can be utilised as steps towards future gain. The gambler may never be abolished; but we may hope that in time, with the growth of intelligence, he will be domesticated and harnessed for the use of mankind.

THE REDEMPTION OF THE NEGRO.

WHAT HAS BEEN DONE AT TUSKEGEE.

In the *North American Review* for April Dr. Booker Washington describes what he has accomplished at Tuskegee Institute, the success of which led Lord Grey and the Rhodes Directors to ask Dr. Booker Washington to visit South Africa and advise them on the native problem:—

THE GOVERNING IDEA.

From the first, it has been the effort of the Tuskegee Institute to teach lessons of self-help by furnishing an example. To establish this idea, the Tuskegee Institute, with its 1500 students, its 156 officers, teachers and employees, its eighty-six buildings, and its varied ramifications for extension work, has come into existence. Starting in a shanty and a livery-house, with almost no property beyond a hoo and a blind mule, the school has grown up gradually, much as a town grows. We needed food for our tables; farming, therefore, was our first industry, started to meet this need. Within the need for shelter for our students, courses in house-building and carpentry were added. Out of these brick-making and brick-masonry naturally grew. The increasing demand for buildings made further specialisation in the industries necessary. Soon we found ourselves teaching tin-smithing, plastering and painting.

WHAT THE NEGRO NEEDS.

During the early days of my work at Tuskegee, I found that the Negro people in this section of the country earned a great deal of money, and were willing to work, and did, for the most part, work hard. What they needed was stimulation and guidance. In order to reach the masses with the knowledge that they most needed, we have worked out several methods of popular education which seem to be particularly adapted to the needs of the Negro farming communities. Among them we have (1) mothers' meetings, conducted by Mrs. Washington; (2) visits of teachers and students to communities distant from the school; (3-5) local special and general Negro conferences; (6) the County Farmer's Institute, together with the Farmers' Water Short Course in Agriculture, and the County Fair held in the fall; (7) the National Negro Business League, which seeks to do for the race as a whole what the local business leagues are doing for the communities in which they exist.

NOT POLITICS, BUT EFFICIENCY.

Dr. Washington thus sums up the conclusion resulting from a quarter of a century's experience:—

During the twenty-five years that I have been working at Tuskegee I have become more and more convinced, as I have gained a more extended experience, of the value of the education that is imparted through systematic training of the hand.

The most important work that Tuskegee has done has been to show the masses of our people that in agriculture, in the industries, in commerce, and in the struggle toward economic development there are opportunities and a great future for them. In doing this we have not sought to give the idea that political rights are not valuable or necessary, but rather to impress our people with the truth that economic efficiency was the foundation for political rights, and that in proportion as they made themselves factors in the economic development of the country political rights would naturally and necessarily come to them.

Why not a Tuskegee Institute in every South African colony?

THE ONE HOPE OF RUSSIA.

DR. DILLON ON THE DUMA.

In the *Contemporary Review* for April Dr. Dillon gives a more encouraging account of the elections for the Duma than I ventured to hope for. He does not in the least disguise the difficulties of the situation, but he maintains that, despite the atrocities perpetrated by the Revolutionists and the Reactionaries, Russia is moving slowly and awkwardly towards a better day:—

There is no longer any doubt that the idea of the Duma, together with all that it implies to-day or may involve later on, has aroused the Russian people from their lethargy of ages. When the Duma comes together, whatever the political convictions of the bulk of its members, it will render the Autocracy and the whole political framework of Russia a thing of the past. The peasants regard the work of voting as an act of great responsibility. Hence they prepare for it by prayer or by attending divine service. Thus of peasants in districts situated in the north, south, east and west, we read: "In silence they prayed to God and then proceeded to vote." In the Skarofsk commune (Province of Vladimir) the peasants, "having offered up prayers to God and chanted psalms, then recorded their votes." Before every leap in the dark the Russian *mooshik* is wont to invoke the assistance of the Father of all men, and now the serious view he takes of the elections is evidenced by his observance of this custom. "Many peasants," we read in another account, when drawing near to the urn devoutly made "the sign of the cross." The number of priests who have been chosen to elect deputies is greater than was generally expected. The next work of the draught will be the voting in the second degree for deputies. By the middle of May the Duma will meet in the Tavrda Palace, and Russia will then find herself on the threshold of a new era.

WORK, NOT PREFERENCE.

SIR W. VAN HORNE'S RECIPE FOR TRADE WITH CANADA.

The *World's Work and Play* contains an interview by George Turnbull with Sir William Van Horne, the soul of the Canadian Pacific Railway. Sir William contrasts American energy in pushing trade in Canada with British sloth. He says:—

There is hardly an American manufacturer who has not an extensive personal acquaintance with Canada, and who does not keep in touch with its requirements by occasional—and in some cases frequent—visits. Very few English merchants and manufacturers ever visit Canada or have any knowledge from personal observation of the particular requirements there. In short, very few English firms are constantly, actively, untriflingly represented in Canada as American firms are.

Sir William then expresses himself in a way which may be commended to those who try to think Imperially on questions of trade. He says:—

This I regard as a matter of vastly greater importance than preferential tariffs or anything of that sort. For eight years Great Britain has enjoyed a preferential tariff of 33 per cent. in Canada. This may seem—and rightly seem—a great handicap against the Americans, but they have overcome it. How? Simply by work. By work the Americans have secured the greater part of the trade advantages resulting from the extraordinary development of Canada—persistent work; scenting the business and following it up every day and every hour; finding out just what is wanted, and supplying it. The Americans hardly feel that they are working against a preference of 33 per cent. Which goes to show that a little work is worth a vast amount of preference.

THE AMERICAN INVASION.

Asked about the large number of American immigrants, Sir William replied:—

These people make the best settlers we could wish for, having both money and experience, combined with the common-schools education which provides the American with so excellent a grounding. They invariably enter Canada with the intention of making it their permanent home and becoming Canadians. Danger to the British connection? No; the fear that has been expressed in some quarters that the influx of Americans would tend to Americanise Western Canada is in that sense quite groundless. There are a great many Americans in Canada, and they are just as loyal to the community in which they have cast their lot as those who were born there. They find fully as great freedom as in the country they left, combined with a rather better administration of the laws, and consequently greater security for life and property. They have no desire to change anything.

Sir William concludes by saying that "we cannot be more American than we are. All of Canada is more or less Americanised already." Of immigrants generally he says:—

We want anybody who is not a pauper or a criminal. The assimilating power of a new country is so prodigious that by the time the second generation is reached, it matters little of what nationality or condition were their fathers and mothers.

THE JEWS AND COUNT WITTE.

The writer of the Russian letter in the *North American Review* for March gives a very interesting account of how it came about that Count Witte failed in his attempt to carry out the Liberal programme of October 30th. He says:—

Count Witte was known to be in favour of full enfranchisement and equal rights, while the workmen, the intellectuals, and a very large section of the officials concurred in his view. Looking around for support in the country, the Minister-President found natural allies in the place relied on by the Hebrew elements. If they would not stand by him from sentiment or political conviction, they certainly would from interest. So he hoped, nay thought. But the Jews were among the first to abandon Witte. They would enfranchise themselves by their own efforts.

It was a fatal mistake, a miscalculation which has cost Russia dear, and will cost the Jews dearer still:—

If Count Witte and his Cabinet, many urge, were truly Liberal, they ought never to have abandoned the Jewish cause, however dissatisfied they might have been with the attitude of the Jews. And that is undoubtedly true. If he ethically wrong, as it certainly is, to treat a cultured people as an inferior race, it is no answer to the charge to plead hostility on the part of their leaders. Two blacks do not yet make a white. But that is not Count Witte's plea. What his few friends advance in his behalf is this: his plan was to grant the Jews a good deal of relief in secondary matters, but not to confer equal rights upon them, because that was beyond his power. The Russian people represented by the Duma is alone competent to strike off their fetters once for all. But it was possible, probable—nay, all but certain—that they would have done that if the Russian Liberal movement had been guided by political common sense. If the Jews, whose influence upon that movement was powerful, had held aloof from the armed rising and thus enabled Count Witte to lean upon the Liberals, the Duma would certainly have had a sweeping majority of delegates favourable to the enfranchisement of the Jews.

At present, that is but a melancholy chapter of the depressing records of things that might have been. A heavy wave of reaction had swept over Russia, and whed away those Liberal impressions before they could serve as moulds for legislation. Witte's views are immaterial to the issue; for, if Witte were as Liberal as Abraham Lincoln, he would still be almost as powerless as a Sioux chief, unless he had a strong Liberal following, and that was denied him chiefly by the Jews.

ARE SCHOOL MEALS A SUCCESS IN PARIS?

SIR C. A. ELLIOTT ANSWERS "No."

In the *Nineteenth Century* Sir C. A. Elliott writes on the "Cantines Scolaires" of Paris. He challenges Mr. Birrell's statement that that system of providing food had been adopted for many years and had worked exceedingly well. The writer says:—

I hope to be able to show that, though the "cantine" system has been effective in supplying good and cheap meals to children in a rather indiscriminate way, it has brought in its train the grave evils of extravagant expenditure of public money and a lowering of the standard of parental responsibility, and that the adoption of any similar system in London would be a serious disaster.

The system began as a purely voluntary arrangement in 1849, was recognised by law in 1867, but did not receive the municipal subvention until 1879. The writer shows how the municipal subvention grew:—

In 1880 the ratio was 33 per cent.; in 1886 it was 37 per cent.; in 1888 it was 43 per cent. In 1902 it had grown to 56 per cent., and in 1892 to 65 per cent., thus exactly reversing the proportion at starting, when free meals were one-third of the whole, whereas now they were two-thirds. Meanwhile the total number of meals was growing with alarming rapidity. In 1886 they had been, in round numbers, 4,660,000, and in 1888 5,640,000. In 1892 the total had

risen to 6,970,000, and in 1898 to 9,230,000; that is, they had doubled in twelve years. The Municipal subvention rose at a corresponding rate from 480,000 francs in 1880 to 600,000 in 1890, and to 1,017,000 in 1899.

To sum up the financial position in a few round figures. The "cantines" cost, on an average during the last five years, a little under 1,400,000 francs, and they distributed rather over 10,000,000 meals, costing on an average 13 centimes each. Of these, two-thirds were free, and one-third paid for. To meet this expenditure of nearly 1,400,000 francs, they received 1,000,000 (or £40,000) from the Municipal Council, 360,000 from payments for meals, and about 25,000 (or £1,000) from the voluntary funds held by the *Caisses*.

The increase is almost entirely in the free meals. Taking Mr. Blair's estimate that 150,000 children need to-day in London to be fed on every school day throughout the year at a cost of 2½d. per meal, involving an expenditure of over £3000, or about 1 2-3d. on the rates, the writer asks, Will it stop there?—

The knowledge that the cost comes out of the rates will enormously increase the number of applicants, hundreds of thousands of whom will claim that, as they contribute to the rates, they have a right to share in any expenditure which is derived therefrom. Inquiry into the reality of distress, being made in secret, will necessarily be superficial and inefficient. To save parents from the shame of confessing poverty, the check of shame at being convicted of making fraudulent claims for relief will be abandoned. A prospect of ever-increasing expenditure, pauperisation, and destruction of parental responsibility lies before us.



The L.C.C. and its Education Policy.—Feeding the Children

This picture shows how the question of feeding school children, which has just been raised in Parliament, has been tackled at Cable-street School, Whitechapel. The London County Council has utilised fifteen of its 200 cookery centres for the preparation and distribution of meals to children. At Cable-street School only one penny a head is charged.

DESIRABLE ALIENS.

BRITISH MEN OF LETTERS ON THE JEWS.

Mr. Israel Zangwill publishes in the April *Fortnightly Review* a very interesting sheaf of letters from well-known men of letters, English for the most part, on the subject of the proposed half-way house to Zionism. Mr. Zangwill submitted his scheme to them in the following sentences:—

The scheme in a nutshell is to build up an autonomous Jewish State out of the refugees from Russian persecution—a State which will likewise attract a number of prosperous and idealistic Jews. In our quest for a territory we wish, if possible, to take advantage of England's offer of a virgin soil under British sovereignty.

What do you think of that? he asked his literary friends, and, with one or two exceptions, they tell him that they like the notion right well. Mr. J. M. Barrie leads off, by virtue of his alphabetical precedence, with a declaration that the scheme seems to him the finest and the biggest that has been conceived for the help of mankind for many a day. Mr. Bryce approves of it as a *pis aller* if Zionism be impracticable. Mr. Hall Caine sympathises most sincerely.

MR. JOHN DAVIDSON'S VIEWS.

Mr. John Davidson takes alarm at Mr. Zangwill's hope that religious Jews would find in a Jewish colony a far better environment for their religion than elsewhere. He says:—

If that were certain I would be against a Jewish colony. I wish the Bible to be laid upon the shelf for a hundred years at least, and to be taken down again only when all men can regard it as what it is, the remarkable literature of a remarkable people.

He comforts himself, however, by the belief

that the Hebrew mind and imagination would soon transcend an effete mythology.

He is against Zionism, although he thinks that

the only thing to do with Christ was to kill Him. I would, myself, have shouted for Barabbas. Nevertheless, the Jew cannot return to Calvary and the Mount of Olives. The thing is elemental, and is felt the moment it is stated.

But he is in favour of an autonomist Jewish colony elsewhere, and he would rejoice to see an adventure of such utmost hardihood.

MR. FREDERIC HARRISON'S ANATHEMA.

Mr. Frederic Harrison's spirit is stirred within him by a proposal which he regards with abhorrence. He says:—

on general grounds of history and sociology I regard the perpetration and accentuation of any race movement—as mischievous, anti-social, and irrational. I include Anglo-Saxon race movements in all forms. As for making these obsolete creeds the basis of a new nationality, I think unreason and confusion can go no farther. I look on any attempt to form in the twentieth century a Jewish nationality of the smallest kind, on any spot on earth, as retrograde, anti-social, as well as utterly impracticable. The anti-social attempt to form a nation within a nation leads to the reaction of infamous retaliation.

MR. THOMAS HARDY'S BLESSING.

Mr. Thomas Hardy rejoices in the prospect of the

formation of a Jewish Colony which in 100 years might make a bid for Palestine:—

Nobody outside Jewry can take much deeper interest than I do in a people of such extraordinary history and character—who brought forth, moreover, a young reformer who, though only in the humblest walk of life, became the most famous personage the world has ever known.

VARIOUS VIEWS AND SUGGESTIONS.

Sir A. Conan Doyle warns Mr. Zangwill that—

But after you had settled your colony in Africa, I expect within five years every one of your colonists would find himself in Johannesburg.

Mr. Coulson Kernahan covets the Jewish colonists for Ireland. He says:—

I wish my own forlorn country, Ireland, could count such sons as you. I wish, too, that it were to Ireland you Jews could come to found your colony.

Mr. M. Hewlett says:—

My reading of history constrains me to point out that never since this world was first put in order has a community been permanently established by means of pamphlets or the opinion of philosophers, to say nothing of literary men.

To this Mr. Zangwill really retorts by referring to New Zealand and South Australia. Mr. Max Pemberton is most enthusiastic:—

This City of Refuge for which you are working must remain one of the supreme ideas of our times. If it emerges from the Nebula and stands to bear witness in brick and mortar, it will be by the faithful devotion and the final perseverance which you have brought to its building.

Mr. Jerome K. Jerome says:—

Let the Jews regard this proposed settlement as a training ground where the nucleus of the nation may be re-created.

M. VAMBERY'S WARNING.

M. Arminius Vambery reminds Mr. Zangwill that the Sultan is against Zionism. Palestine is already occupied, and, even if it were not, "if the Christians should show indifference to Jewish rule over the grave of Christ, the Mohammedans certainly would not do so." He is, however, strongly in favour of a Jewish Colony in the British Empire:—

And if so many semi-barbarous and savage people are marching towards a better future, led by the sheltering hand of Great Britain, I do not see why the enterprising, energetic, and persevering Jews should not find their way to salvation. There may be nations of greater learning and of higher wisdom than the English, but in matters of liberty and toleration none is equal to them.

Besides these, Mr. Zangwill has letters of sympathy from Mr. H. G. Wells, Mrs. Humphry Ward, Mr. Gilbert Murray, Mr. Anthony Hope Hawkins, Mr. W. S. Gilbert, Mr. Richard Whiteing, Mr. Andrew Lang, and Sir Gilbert Parker.

The correspondence is a remarkable demonstration of the very high opinion entertained of the Jews by British men of letters.

In the *Boudoir* for March, Mr. Cosmo Wilkinson has an article on Royalty and Widowhood—Adeliza of Louvaine, Isabella of Angoulême, Katherine of Valois, Katherine Parr, Queen Adelaide, Queen Victoria, Marie Theresa, Marie Antoinette, etc.

THE NATIONALISTS OF INDIA.

A NOTABLE CREDO.

The *Indian World* of February publishes the following Credo of Indian nationality, which has won for its writer, a Punjab graduate, the Vivekananda gold medal which was offered for general competition in the September number of the *Indian World* :—

1. I believe in India, one and indivisible.
2. I believe in India, beloved mother of each and all her many million children.
3. I believe in India's divine mission.
4. I believe in the saints of her birth and the heroes of her breeding.
5. I believe in India the invincible, whom the world's loftiest and holiest mountains defend.
6. I believe in the invigorating power of the ocean, on whose lap lies my mother secure.
7. I believe in India, the beautiful—Nature's own paradise of loveliest flowers and streams.
8. I believe in the sanctity of her every particle.
9. I believe in India's departed sons, whose ashes are mingled in the air, earth, and water, that give me my food, and form my very blood.
10. I believe in their bone and flesh of their flesh.
11. I believe in the abiding relationship of Indians of all times and all communities.
12. I believe in the brotherhood of all who belong to India's soil, be they of whatsoever caste or creed.
13. I believe in the living Indian nation, dearer to her children than aught else of earthly kinship.
14. I believe in its golden past and glorious future.
15. I believe in the righteousness, valour and patriotism of Indian manhood.
16. I believe in the tenderness, chastity, and selflessness of Indian womanhood.
17. I believe in India for the Indian people to live for and to die for.
18. I believe in one land, one nation, one ideal, and one cause.
19. The service of my countrymen is the breath of my life—the be-all and end-all of my existence.
20. So help me Bharat! *Bande Mataram.*
SHIV NARYEN.

THE BIGGEST SHIPS IN THE WORLD.

The two new Cunarders which are to cross the Atlantic in five days are described in the *World's Work and Play*, by Mr. F. A. A. Talbot. These vessels are the outcome of the American combine. The Cunard Company, refusing to be included in the combine, was supported by the home Government, who has financed the company in the construction of these vessels, which were to surpass any others in existence. Of the immense proportions of these new liners he says :—

They will each be approximately 800 ft. in length, 88 ft. wide, by 60 ft. deep. They will displace 43,000 tons, and in order to obtain the minimum speed of 24½ knots per hour, the gigantic turbines will develop some 80,000 horse-power. If stood on end beside St. Paul's Cathedral, they would tower to twice the height of that edifice, while if floated beside it the top of the masts would almost reach to the dome of the building.

The record speed in knots per hour, at present held by the German ships "Deutschland" and "Kaiser Wilhelm II." at 23.5, will in their case be 25, and when they settle down to their work it is expected that their speed will be nearer 26 than 25 knots. They have been the named the "Mauritania" and "Lusitania." The former is built at the Clyde Bank Works of Messrs. John Brown and Co., the latter at the Wallsend shipyards of Messrs.

Swan, Hunter and Co. At Clyde Bank the works are uncovered, at Wallsend the ship is built in a covered shed. A few other features of interest may be here given :—

The most important structural element is the double bottom, which is 5 ft. 6 in. in depth between the outer and inner shells. The rudder weighs 70 tons complete, and has a stock 26 in. in diameter. The total weight of the stern frame, brackets, and rudder is approximately 220 tons. In transporting the frame from the foundry at Darlington to the water's edge at Middlesbrough, the frame projected over the side of the special wagon to such an extent that three sets of rails were required. Portions of stations and signal-posts had to be temporarily removed to permit the load to pass.

The first-class dining saloon extends the full width of the ship, 80 ft., and is 125 ft. long, and will seat 500 persons :—

The ship will have accommodation for 520 first-class, 500 second-class, and some 1200 third-class passengers. The vessel will number 800, so that with a full complement the vessel will become a floating hotel, carrying 3000 souls. By the system of lifts, passengers will be able to reach any deck quickly and easily.

The anchoring cables have been subjected to a tension of over 370 tons, 90 per cent. in excess of the breaking strain imposed by the British Admiralty, the greatest tensile strain ever applied to a cable, but have stood the strain without breaking. The only result was the elongation of the three links by six inches. The "Lusitania" will be launched on the Tyne in June.

POSTER DESIGNING.

The April number of the *Art Journal* may be called a Poster number, for Mr. Lewis F. Day has an article on English Poster Design, which is copiously illustrated with designs by well-known artists. The French artists seem to have been the first to bring the poster into artistic repute. The success of Chéret no doubt did much to make the poster attractive to British draughtsmen, and Mr. Day says that they succeeded at once in finding a field of their own in which they have no occasion to fear foreign competition. The men whose names are most closely allied with the art number are Mr. Dudley Hardy, Mr. J. Hassall, Mr. Cecil Aldin, Mr. Tom Browne, the Beggerstaff Brothers, etc.

With reference to the art of designing posters, Mr. Day writes :—

The design which takes least time to draw upon the stone, the least number of printings, the least care in registering, and so forth, recommends itself to the printer, and should do to the advertiser.

It takes brains to design a poster—if only to know what to leave out. Mr. Nicholson and Mr. Pryde, real innovators in treatment, have carried the art of omission to its extreme.

He advises the advertiser to apply to the artist direct for a design, and not to the printer, who is not a designer. But he thinks it would be a good thing if someone would do for the artists what the literary agent does for writers : or, better still, would be immediate contact of advertiser and artist.

THE NEW TRADE UNION BILL.

Several articles last month dealt with Trades Unions and the law. In the *Positivist Review* Mr. Frederic Harrison arrives at conclusions strikingly similar to those set forth in the *Independent Review* by Mr. Philip Snowden, M.P., as to the disadvantages under which, in an old Conservative country, Trades Unions must labour, and the need for removing these handicaps so as to put the unions on a level with the employer. Mr. Harrison, writing as a barrister of forty-five years' standing, says he entirely endorses the Labour Party's bill, which Mr. Snowden considers the minimum compatible with justice. Mr. Harrison proceeds:—

I am well aware that it is an exceptional measure; that it exempts workmen's associations from liability to actions which lie against ordinary societies and combinations by the general Common Law of England. I admit that such an exemption is not easy to be justified, either in the view of the professional lawyer or of the practical politician.

Yet "bald" as the new bill is said to be, and contrary to common sense and equal justice, he justifies it on two grounds:—

First, an exceptional law is required to meet the exceptional and peculiar character of Trades Unions. They are not corporations; they are not organised trading societies at all. . . . It is unjust to apply to them the complicated rules of agency which are fair in the liabilities incurred by a railway company or an iron corporation.

The second ground for exemption is that these quite exceptional clubs of workmen are adjudicated by tribunals, which are never really impartial, and are often bitterly prejudiced against them. With very rare exceptions lawyers are, as a class, committed to defend the rights of property, to protect the interests of trade and of capital generally. It is no business of the law to raise wages; it is often the business of the law to impose that dividends may not be reduced. The ordinary lawyer, the average well-to-do citizen, cannot get rid of the belief that a strike of workmen is a kind of rebellion. If an employer refuses a rise of wages, they say it is because he cannot afford it. He must know his own business best.

Hence, owing to the complexity of the law, the prejudice of judges and juries, and other causes, Mr. Harrison sees no way of amending the law relating to Trade Unions except by exempting them from actions at law, until they are made really corporations, with the rights and qualities of corporations. Mr. Philip Snowden says, on this subject:—

If the Unions be exempted from corporate liability, and the responsibility for illegal acts still attaches to the wrongdoer, it is likely that the result would be that strikes would be conducted with a far greater sense of responsibility. Each individual would feel the responsibility upon him for his own actions, and the aggregate of this would ensure collective responsibility.

His great argument for the special treatment of Trades Unions is also that "they cannot, in actual fact, by any legal term of equality, be put on the same actual equality for fighting purposes as the employers":—

The employers may conspire; and it is impossible to furnish proof. Employers may close their works, discharge workmen, black-list them, and indeed do all the things which would be illegal if done by a Trade Union; and it is impossible to prove a case for damages, because all these actions are within the recognised rights of an employer of labour.

A federation of employers is not like a Trade Union. It is an intangible thing. Seeing, therefore, that in a strike, the two parties to the struggle are not on equal terms; that Trade Unions must fight in the open, while the masters can fight in secret; it is unfair to expose the Unions to the mercy of the enemy, through the misfortune of having to conduct an open warfare.

He, too, insists on the legal turmoil around the interpretation of the Act as at present standing. "Eminent judges differ in their construction of the same clauses; lawyers admit their complete inability . . . to advise what a Union may or may not legally do."

TO TAX THE UNEARNED INCREMENT.

To answer the familiar cry, "Where's the money to come from?" which meets every project for extensive expenditure, Mr. A. Hook writes on the problem of the unearned increment in the *Economic Review*. He finds that a non-retrospective taxation of the unearned increment would be of little value. He therefore advocates a retrospective system, of which the following concrete instances may be quoted:—

Case 1.—A. purchased land in 1905 for £1000. Present value, £1000. Unearned increment (till the next periodic revaluation), nil.

Case 2.—B. purchased land in 1870 for £500. Present value per assessment, £1000. Unearned increment, £500—the basis of the tax chargeable till the next valuation.

Case 3.—C. possesses land valued now at £1000. He received it by bequest from his father. It has not changed hands by purchase within the past fifty years. Original value for the purpose of taxation, £500. Unearned increment, £500—the basis of the tax chargeable till the next valuation.

The method of valuation which he suggests is that of twenty years' purchase of the gross assessment under Schedule A (income tax). Multiplying the rent paid by 20 and subtracting the cost of buildings, he arrives at the site value. Applying the same method twenty years afterwards he arrives at the then site value. The difference between the site values at the earlier and later period constitutes the unearned increment. He would exempt agricultural land, owing to its steady decrease in value, and would deal only with urban land. He puts the total value of urban land at present at £2,700,000,000. One-third, or £900,000,000, of this value he reckons will not have changed hands during the last fifty years. One-half of this present value he would regard as original value, the other half he would put down as unearned increment, which at 2½d. in the pound would yield a revenue of £4,500,000. For the remaining two-thirds, 1800 millions, he reckons the average period since the last purchase as twenty years, and the original value in 1885 as 1200 millions. This yields an unearned increment of 600 millions; at 2½d. in the pound this would yield a revenue of six millions. The total proceeds of the tax would be 10½ millions during the first quinquennium. Mr. Hook outlines certain arrangements whereby the incidence of the tax would be equitably divided between the ground landlord, the lessee and the tenant.

CRIMINALS IN THE LONDON STREETS.

From an interesting paper in *Blackwood's Magazine*, by Sir Henry Smith, ex-Commissioner of the City of London police, entitled "More About the Streets of London," I make the following extract:—

Criminals, if they will pardon me for saying so, show a strange want of originality. The "streets of London" have thousands of pickpockets; they begin to pick pockets, and they continue to pick pockets. The omnibus thief remains the omnibus thief; and the stealer of milk-cans steals milk-cans and nothing else. The stealer of dogs might surely diversify his programme by occasionally stealing a cat; but no, the feline race concerns him not; with a pocketful of liver, rendered additionally attractive by an admixture of aniseed, he prowls about annexing everything canine, from the lordly St. Bernard to the pitiful pug. With strange stupidity they frequent the same line of omnibuses, return to the same streets, and, till Nemesis overtakes them, steal the same articles. In the higher walks of the profession these peculiarities are still more striking. The bank robber and the forger are fascinated by their own style of business. They never have an idea in their heads beyond bank robbery and forgery. The coiner is always severely dealt with; but who ever saw him take to a less dangerous pursuit?

The murderer, should he escape capital punishment, immediately on the expiry of his sentence, commits another desperate crime and again puts his neck in jeopardy. Women have less scope for the exercise of their talents, and have fewer openings to choose from—baby-farming and decoying their younger sisters to ruin being the most common, and with a good clientele far the most lucrative.

Sir Henry Smith says that he has never shed tears over a banker's loss. Warning after warning is thrown away on them, "and contributory negligence" generally leads to their misfortunes. He has known men hang about outside a bank for a fortnight in the most suspicious way, noting everything, and not a step taken to ascertain who they were or what they were hanging about for.

The Improvement in British Painting.

In the May *Cornhill* Mr. Walter Frith publishes "A Talk with My Father," in which, in the midst of a good deal of personal gossip, we come upon the following optimistic estimate of the progress of British painting in the last century. Speaking of the general average of the Academy Exhibitions, the painter of "Derby Day" said it had enormously improved since the annual show was held at Somerset House. There were—

few fine things—Wilkie, Turner, Constable, Landseer, Mulready, and so on—but the rest was comparative rubbish. Now, I am astonished, amazed, at the general high level of excellence of the work done by outsiders. I have no hesitation in saying that the large majority of pictures hung in the Exhibition of my early time would be turned out nowadays. The amazing thing is the increase of average excellence. Why, look what a wonderful drawing a student has to do now to get into the Academy schools at all. I saw some the other day, and I'm sure I couldn't have done them. Never, at any time.

A quarterly of local and historical interest is the *Home Counties Magazine*, edited by Mr. W. Paley Baildon. The April number contains an article, by Mr. A. L. Summers, on Petersham. Bute House and Petersham Lodge have both disappeared, but the church still remains. It presents an unusual appearance, consisting of a chancel, north and south transepts, no nave, and a low western tower which forms the entrance.

THE GREEK BUILDING AND THE ROMAN ROAD.

The April issue of the *Chautauquan* is devoted to the Ancient Greek and Roman Classics and their influences in modern life.

SIMPLICITY OF GREEK ARCHITECTURE.

Mr. A. D. F. Hamlin takes for his subject Greek Architecture and Its Message. He notes the essential characteristics of all Greek art, and says these characteristics spring from the character of the Greeks themselves. He writes:—

The most obvious of these characteristics are simplicity of conception, straightforward directness in the carrying out of this conception, and a remarkable refinement, delicacy and precision in the mechanical and artistic execution. Less obvious at a superficial glance, but even more impressive after a more critical study, are the qualities of proportion and restraint.

The Greeks attained architectural perfection, he adds, because the builders were content to use the Doric style for five hundred years on account of its severe beauty and perfect suitability. In the sixth century B.C. they began to use the Ionic style, and continued to use it for four hundred years, because of its inherent elegance. In this way the features of each style were improved very nearly to absolute perfection.

ALL ROADS LEAD TO ROME.

A railway track three thousand miles in length is considered a marvellous achievement of modern enterprise, but imagine a highway over four thousand miles in length like the great Roman roadway from the wall of Antoninus to Jerusalem.

In the same issue of the *Chautauquan*, Mr. A. B. Hulbert, writing on this great road, says:—

The itinerary of the great road referred to from the wall of Antoninus in Scotland to Jerusalem shows the route and important towns on it. From the wall of Antoninus to York, 222 Roman miles; London, 227 miles; Rhotupiae (Richborough), 67; Boulogne (by water), 45; Rheims, 174; Lyons, 330; Milan, 324; Rome, 426; Brundisium, 360; Dyrrachium (by water), 40; Byzantium, 711; Ancyra, 233; Tarsus, 301; Antioch, 141; Tyre, 232; Jerusalem, 168. Total, 4071.

MILLIONS AND MOSQUITOES.

The island of Barbadoes, says *Chambers's Journal* (May), enjoys immunity from the visitations of the malarial mosquito, and the cause of this immunity is said to be a very small fish. The writer says:—

In many of the waters of this island there flourish in great quantities a tiny fish known locally by the name of "millions," and there is believed to be a connection between the existence of this fish and the comparative non-existence of the malarial mosquito. Some interesting experiments are now being tried in the West Indies with a view to determine to what extent one fact bears upon the other, and to see whether the beneficent little fish can be induced to flourish in the waters of places where the mosquito ravages are more severely felt.

It is said that the tiny fish has an appetite quite out of proportion to its diminutive size, and that it feeds to a large extent on the larvae of the mosquito. The troublesome insect is in consequence practically exterminated in the area in which "millions" flourish, and here also, for the well-known reason, malarial fever is practically non-existent.

ON THE EDUCATION BILL.

THE ARCHBISHOP OF WESTMINSTER.

The *Nineteenth Century* opens with a symposium for and against the Education Bill. The Archbishop of Westminster pronounces the Bill to be no solution of the educational difficulty. Even if passed, it will give rise to fierce local contests all over the country, leading eventually to a fresh appeal to Parliament. He says that Mr. Birrell is evidently most anxious to maintain religious influence in public elementary schools. He has, however, made the teaching of fundamental Protestantism a permanent public charge. But to this many object, because—

in their eyes this "simple Bible teaching" of the kind proposed errs, not merely by defect, but because it is in direct opposition to what they regard as the fundamental principle of Christianity—namely, the existence in the world of an authority appointed by Christ Himself to each in His name. While the Protestant conscience is to be satisfied at the public expense, the non-Protestant conscience is to receive no such satisfaction unless its possessors are willing to pay for it. This is the essential injustice of the Bill, in that it sets up two standards of appreciation, and makes some suffer, in their purse at least, for their conscientious religious convictions.

Dr. Bourne next asks how far the Bill will meet the needs of the Established Church. He says it is very difficult for an outsider, in the presence of opposite opinions expressed by English Churchmen, to judge the real position. The position of the Catholic Church, he says, is clear, whether Catholics be Tory or Liberal, Nationalist or non-political. He says:—

Although we desire no quarrel with anyone, we are prepared to resist in every legitimate way all attempts to deprive us of the right of our Catholic parents to have their children educated in the elementary schools of the country in accordance with their conscientious religious convictions. We give Mr. Birrell credit for the best possible intentions, and we readily believe that he has endeavoured to give consideration to our claims, but he would surely admit that the facilities which he proposes are honestly inadequate, and that, if he can find justification for them, it is on grounds, not of justice, but solely of political expediency.

His Grace then asks: (1) Why Catholic children in districts of less than five thousand inhabitants should be deprived of a distinctively Catholic school, while Protestant teaching may be provided in all districts without exception. (2) How can a non-Catholic local authority judge of the fitness of a teacher to teach Catholic children? (3) Why is no legal protection given against the possible bigotry of a local authority which may refuse the wishes of the Catholic parents? (4) Why is no safeguard inserted to prevent local authorities forcing non-Catholic children into a school provided for, and chiefly used by, Catholic children? Mr. Birrell's only answer is "the too patent fact that after all we are only a minority." His Grace adds, somewhat truculently, "We may prove a more inconvenient minority than the Government has yet realised, if they force upon us a righteous conflict for conscience' sake."

LORD HALIFAX.

In marked contrast to the suave and dignified style of the Archbishop is the almost fierce and fevered tone of Lord Halifax. He declares:—

The Bill is in fact a measure for the establishment, on the ruins of all the schools belonging to the Church of England and to the Roman Catholic body, and on those of many of the schools built by the Wesleyans, of undenominational religion to the exclusion of any other. In other words it is a Bill for the establishment and endowment of Dissent.

Here is a characteristic passage:—

To insist on undenominational Christianity, or fundamental Christianity, which is another name for the same thing, as a substitute for the Christianity of the creeds, is all the same as if a man were trying to establish a zoological garden, and at the same time to lay down the principle that no particular animal, such as a tiger or an elephant, was to be accepted, but only a fundamental mammal. Fundamental Christianity has as little existence as a fundamental mammal, and we refuse to be deceived by it. We are not prepared to see the definite Christianity of the creeds banished from the land. We are not prepared to see our trust deeds torn up, the property we have devoted to the spread of Christ's religion confiscated. We do not intend to allow the decisions of the Law Courts to be overridden by the commission to be appointed under the Bill, to investigate into and to override the trusts upon which our schools are held. We shall not surrender our schools. We shall we be deterred from resisting the Board of Education, armed though it be under the Bill with the power of procuring the imprisonment of those who disregard its orders.

Happily he does not end without offering a constructive alternative. The case, he thinks, will be met:—

Not, I submit, by excluding all religious teaching from the national system of education, not by the State inventing a religion of its own and compelling all to pay for it, but by the frank recognition on the part of the State, as in Germany, of the religious teaching of all denominations alike, by a friendly neutrality on the part of the State to all religions, and by the maintenance by the State of all schools, whether denominational or not, which comply with the State requirements as to educational efficiency. There is no other satisfactory solution of the educational question.

MR. HERBERT PAUL.

In a racy written but earnestly conceived paper Mr. Herbert Paul declares that there are now only two alternatives—the Bill, or Secularism pure and simple. He says:—

The old denominational system is dead and buried. It committed suicide when it laid hands on the rates in 19.2. For the sake of a little money the Bishops, who are now crumbling, sold the pass, and let the enemy in. It is too late for them to complain now.

He affirms his strong belief that there is no danger from purely secular teaching in English schools:—

Some High Churchmen would prefer it to what they sneeringly call "undenominationalism." But the good sense of the English people will not have it. Churchmen and Non-conformists would unite to turn out any Government that proposed the exclusion of the Bible from the schools. Mr. Forster felt that in 1879 and Mr. Birrell, I doubt not, feels it now. Angry disputants on both sides profess that if the opposite policy to their own be adopted, Secularism must ensue. I do not believe them. The obstacle to Secularism is the impregnable obstacle of the English people.

He adds:—

Take away the Romanising party in the Church of England, which centres in the English Church Union, and the opposition to this Bill would be insignificant.

AN ANGLICAN CONVERT TO SECULARISM.

Mr. D. C. Lathbury frankly admits that the dual system cannot last. It is costly, it is cumbersome. He urges Churchmen to concentrate their hostility on the points which are really vital—namely, the extension of local option to the religious difficulty, and the exclusive endowment of undenominationalism.

Instead of settling the religious difficulty, Mr. Birrell has, he says, made it the occasion of municipal strife all over the kingdom. He fears that Protestant municipalities will do scant justice to the Catholics, and none at all to the Ritualists. Local option should give way, he thinks, to the automatic action of the national law. He does not regard undenominationalism as the religion of Nonconformity. "We might as reasonably make the teaching of Esperanto compulsory to the exclusion of richer languages as substitute undenominationalism for religion." Mr. Lathbury's former specific of universal facilities he now renounces. He says, "I have become a convert to the secularisation of schools. I will only say that, however much Churchmen may dislike the secular solution, their success in resisting the present Bill will depend upon their willingness to accept that solution in preference to the undenominational solution." He closes by saying that the progress of the Bill will determine whether Churchmen or Nonconformists are most afraid of secular schools.

DR. MACNAMARA.

The raging and tearing lion of Lord Halifax's imagination is represented by Dr. Macnamara as a harmless necessary mouse. He says of the Bill:—

Substantially it leaves those denominational schools as they are to-day. There are very few, indeed, of them in which specific denominational teaching is being given on more than two mornings in the week. The general scheme of religious instruction in the denominational school is far more undenominational than most people imagine. The trained instinct of the teacher as applied to the limited capacity of the pupil makes that circumstance absolutely inevitable. The net result, therefore, of this part of Mr. Birrell's Bill is to leave the denominationalists substantially as well off as ever they have been in the matter of religious instruction. As to finance, it puts into their pockets an annual rental from State lands which—now they are entirely relieved of the upkeep of the fabric—may in part be applied to the payment of a denominational volunteer on two mornings a week, and, for the rest, will be found very useful indeed in furthering a variety of parochial agencies.

Dr. J. G. Rogers argues cogently in favour of the Bill, advising the clericals to agree with their adversary quickly while they are in the way with them.

BLACKWOOD RAMPANT.

Needless to say, *Blackwood's Magazine* is not pleased with the Bill or with Mr. Birrell. The country, it thinks, will speak its mind pretty freely on the corrupt and unprincipled bargain between the Government and the Nonconformists, to which this measure is due. "It is the most nefarious political transaction since the reign of Queen Anne." Its practical suggestion is that of Sir A. Acland Hood—"a Church Defence Association" all over England, to bring Churchmen together and accustom them to common action:—

Other modes of turning the righteous indignation of the Church into a useful practical direction will doubtless be suggested by Churchmen and their leaders.

EFFECT IN LANCASHIRE AND YORKSHIRE.

The *Quarterly Review*, in its April number, supports the contention of the Primate that the Bill is

in principle unjust. It takes as example the case of Lancashire, where out of 212,939 school places nearly 105,000 have been provided by the Church of England, against 37,313 provided by the Roman Catholics. The Bill would allow 14,246 children (average attendance at the Roman Catholic schools) to continue receiving, in schools maintained out of public money, full instruction in accordance with the tenets of their Church; while the more than 85,000 children in average attendance at the Anglican and Wesleyan schools in the neighbouring towns or villages are deprived of the right to be taught their respective faiths by the teachers whom they know and respect. The reviewer predicts that the working-classes of Yorkshire and Lancashire and London will protest with effect against the Bill. He also takes strong exception to the reward offered to Welsh insurrection by the grant of Welsh autonomy in matters educational—a large instalment of Home Rule all round.

CANADIAN AND PRUSSIAN ALTERNATIVES.

The *Quarterly* happily does not content itself with negative criticism. It closes by saying:—

The remedy does not lie in any of those directions, but in the adoption and adaptation to English circumstances and requirements of some principle like the allocation of rates by members of different religious bodies to separate schools maintained by their own bodies, which is in force in Canada; or like the special provision of religious instruction for minorities, at local and national charges, adopted in Prussia. With some arrangement of one of these kinds, which, over large parts of England, might include the proportioning of teachers on the staff of schools to the local strength of the principal religious bodies to be considered, peace might be permanently established.

THE BISHOP OF SODOR AND MAN.

In the *Twentieth Century Quarterly* the Bishop of Sodor and Man presses for a more moderate attitude than is assumed by many extreme Churchmen. He says:—

The proposition that only the elements of the Christian religion, on which all Protestant Trinitarian Christians agree, should suffice to be taught in elementary schools finds comparatively little favour in high ecclesiastical quarters. And yet, in parts of his Majesty's dominions, as e.g. in the West Indies, an admirable syllabus of religious teaching has been drawn up by the Archbishop of those islands and the ministers of various denominations there, which by common consent has been included in the code of the Jamaica Board of Education, while at home the syllabuses of such instruction prepared by the London School Board and various County Councils meet with wide acceptance and approval.

The Bishop devoutly ejaculates:—

Would to God that, by striving at some such a compromise as these illustrations suggest, the Protestant Trinitarian Christians of England and Wales would agree to avoid the risk for themselves and their children which otherwise seems likely to occur, and thus facilitate a choice of ways for the Government which would secure, at least for an enormous preponderance of the children of England, such a religious education as would save the country from the eternal disgrace of the banishment of all religion from our elementary schools—one, too, which might easily be supplemented by catechising in church, and further instruction in Sunday schools.

"AN APPEAL TO LAYMEN."

Mr. Philip Morell, M.P., in the *Twentieth Century Quarterly*, appeals to laymen to recognise accomplished facts. The General Election has indis-

putably decided that denominational control of elementary schools, and with it religious tests for teachers, will have to go. Mr. Morell says in effect there are only three alternatives—(1) "right of entry," (2) simple Biblical teaching by the teacher, (3) a secular system. He pleads for the second. If it is rejected, he says "the demand for a complete secularisation of the schools will become irresistible." He says that almost all the Labour members favour this solution. Mr. Morell seems to forget that the so-called secular policy of the Labour members does not exclude the Bible from the schools.

"THE SECULAR SOLUTION."

Naturally the *Independent Review* thinks that Mr. Birrell's Education Bill will come to be regarded as "a courageous and fair-minded attempt to settle the difficult problem of religious education." In an article later on, Mr. J. M. Robertson advises "the Secular Solution." He believes that Nonconformists would be in a stronger position as against Anglican encroachment if they consented "to the just course of making the ordinary schools entirely secular." If the Bill is passed as it stands,

the Church, with its foot inside the door, will go on pushing, and all the while the Nonconformists stand committed to the principle which concedes the essentials of the sacerdotalist claim. There is, in short, no prospect of educational peace until all forms of ecclesiastical claim are excluded from the State schools.

And he asks:—

Cannot thoughtful religious people see that the one solution is the leaving of religious teaching to religious agencies, and the elimination of the problem from the work of the State school?

POSITIVIST VIEWS.

In the *Positivist Review* Mr. F. J. Gould says that Undenominationalism—free commentary—usually lacks enthusiasm, definiteness, and breadth of sympathy." He thinks that the outcome of the new Act will be that children very often will not go to school at all till 6.45. Some parents will keep them away because of unorthodoxy, others from indolence or indifference. In this clause he sees "one of the solvents which will hasten the end of the present bad alliance between theology and the school." In the same review Professor Beesly fears much valuable time is going to be lost over the Bill, and says no harm would have been done by leaving the 1902 Act in operation a little longer. "It was gradually bringing the public to see that purely secular schools are the only way out of the difficulty."

FROM THE "LATE LAMENTED" S.B.L.

In the *Contemporary Review*, Lord Stanley of Alderley has a long paper on this subject, in which he pleads for one national system under public local management for all schools. In any school where by far the greater number of the children ask for specific religious teaching of any type, the local authority, if there are other schools near enough, and enough to meet the demand, should permit the particular school building to be at the service of the

parents asking for it every morning of the week. If the parents will be satisfied, two mornings a week only might be allowed. In Lord Stanley of Alderley's opinion the scheme would be best carried out by making the public schools limited to secular teaching which the State demands, inspects, and aids by grants. On the whole he seems to approve the Bill.

In the *Empire Review* Sir Charles Elliott, a late member of the London School Board, says no one who studies the new Bill can fail to be intensely disappointed. Sec. 6, removing any obligation for children to attend during the time of religious instruction, he says must be met with implacable opposition by everyone who cares for religious education of any denomination. And he makes certain suggestions, too long to enter into here, for securing an Act to pacify the "bigoted but earnest Nonconformist objector," and yet not cause serious injury to the education of children.

ALL CHILDREN FREE TO DROP RELIGIOUS INSTRUCTION.

The clause in Mr. Birrell's Bill which expressly states that "the parent of a child attending a public elementary school shall not be under any obligation to cause the child to attend at the schoolhouse, except during the times allotted in the time-table exclusively to secular instruction," is exciting a very great deal of attention. Dr. Macnamara says in the *Nineteenth Century*:—

I have not the slightest doubt that within ten years it will be found that this clause has worked a greater revolution in our common school system than all the rest of the educational legislation of the last thirty-six years put together.

Mr. D. C. Lathbury, in the same magazine, says:—

I once asked an eminent Liberal educationalist what proportion of the children he thought would be found at the Denominational lesson after the parents had come to understand that attendance at it was purely voluntary. It would have suited his purpose better to say that the numbers would not be appreciably reduced, but his love of truth would not permit this, and he replied, "Perhaps 5 per cent." In the country this estimate would, I think, be below the mark, and everywhere the personal popularity of individual teachers, and the extent to which the children liked the lesson, would count for a good deal. But in towns an additional half hour's wage would be an object to careful parents, and the preference of the children for playing in the streets would certainly weigh with careless ones. The chance, says Mr. Birrell, is only one in name. Attendance when the school is opened has never been compulsory. The clause only puts the existing law into words. But to put a law into words may be much more than half the battle.

In the *Quiver*, Bella Sidney Woolf begins a series of papers on Children's Classics—"the favourite books of our childhood." The writers dealt with are Miss Alcott, who should surely not have had first place; Mrs. Ewing, a writer on an altogether higher plane; Miss Yonge; Hesba Stretton; Miss Sewell, the authoress of "Black Beauty"; Miss Montgomery, the writer of "Mistunderstood"; Hans Andersen and the Brothers Grimm.

RUSSIA ON THE EVE OF THE DUMA.

SYMPTOMS OF POLITICAL NEURASTHENIA.

The *National Review* publishes an admirable article by its Special Commissioner, entitled "Russia on the Kubicon's Brink."

A NEURASTHENIC NATION.

The writer says:—

It is no exaggeration to say that the Russian people is no longer physically normal. No sane person can peruse the daily papers without seeing that those Russian specialists are right who diagnose the Russian nation's disease as political neurasthenia. The symptoms are the mania of persecution, hallucinations, illusions, abnormal acts, including crimes against the person and property, and suicide.

Daring crime has a fascination for Russian society, such as the story of buccaners' gory deeds has for boys. When the Moscow Mutual Credit Bank was pillaged, and nearly a million roubles taken out in broad daylight, educated people expressed sympathy or approval. Crime against property and person is rife. Revolutionary-housebreaking and assassination are spreading throughout the land, and the principal criminals are members of the rising generation, who have boycotted grammar schools, technical institutions and universities.

Fancy a number of boys of Harrow School, accompanied by an Oxford undergraduate, trying to pillage the Bank of England in broad daylight and resolved to kill all who should stand in their way. If we further reflect that this is no isolated case, and that the ethical frame of sentiment and thought which encourages or convives at it is widespread, we shall be able to gauge the distance that separates the Russian people from a normal point of view.

THE MADNESS OF A PEOPLE.

Oppression drives even wise men mad, and the Russians are not all wise. The special correspondent says:—

The Liberals, while burning with zeal to save Russia, put super-Slavonic energy into their endeavours to beat the Government by ruining the nation financially. They would baffle Shipoff's efforts to get money to pay off old debts even though the nation's credit and industry should suffer, the Russian workman famish, the peasant starve, and sorely needed reforms become impracticable. They are sadly waiting in political common sense.

The first consequence of the Liberals' success in hindering the loan would have been to deprive the wretched letter-carriers, country schoolmasters and other zemsky servants of their wages, which are already overdue. They would have come the turn of that numerous section which depends for its livelihood upon the briskness of industry, whereas the Government would not suffer at all.

THE PRISONS AS REVOLUTIONARY CENTRES.

Imprisonment has lost its terrors, for the prisons have become centres of revolutionary propaganda:—

Men go there with the eagerness of early martyrs and without apprehension. They can often carry on their old business there. The goal of Sebastopol is an apt illustration. It was crowded with prisoners, many of whom were "politicals." Some of these were charged with distributing revolutionary pamphlets, others with possessing secret printing presses, a third lot with conspiring to overthrow the monarchy, and several were not accused of anything at all, but were there because the authorities thought it good for somebody that they should be nowhere else. These men, then, by way of continuing in confinement the business at which they were working outside, issued a revolutionary newspaper, *The Bomb*, which was written, set up, printed, and published in the prison by the inmates.

THE ULTIMA RATIO OF THE PRISONERS.

The police prefect found out what was going on after a time, and he separated the two editors of *The Bomb*.

All the political prisoners combined and resolved to assure themselves of death unless the governor complied with their demands. They asked that their rooms be open

the whole day, that all the "politicals" be allowed to meet and walk and chat together to their heart's content, and generally to make life tolerable in their own way. The governor refused at first, but after due deliberation on the probable consequences he gave way upon all points except the promenades, so that the prisoners, eighty all told, now come together, discuss, drink tea, read books aloud, and lead a life which is not half bad.

THE PROSPECTS OF THE DUMA.

The special correspondent thinks that whatever power the Tsar may delegate to his people will be wielded by the Constitutional Democratic Party, which will be in a majority in the Duma:—

The first duty of the first Duma—as it appears to outsiders—is to strengthen the hold of parliamentary institutions on the country, and that can be accomplished only by the exercise of moderation bordering upon sacrifice and wisdom.

But the Constitutional Democrats are pledged to extreme forms which the Government cannot possibly accept:—

The heavy bills which the Democratic Party gave will fall due, and must be honoured. On the other hand, the party of the Tsar will have freed itself from the embarrassing presence of Count Witte, whom it regards as the criminal creator of the Duma. Some of the new Ministers may then be taken from the moderate Liberal Party—no Constitutional Democrat is likely to be chosen—but unless the Tsar changes his mind between this and then he will not part with Durnovo, in whom he places implicit confidence. Ministers will probably not even make long speeches in the Duma, although there will be no Government party in the Chamber to relieve them of the duty. They will set on the Council of the Empire to do it, and while upper and lower Chambers are thus waging a bitter conflict with each other, the Cabinet will look on pleasantly as the *tertium quidens*. What will happen after that no one can guess.

But I venture to doubt whether the first Duma will do any serious legislative work. We may expect beautiful phrases and expressive humanitarian principles, but few business-like proposals.

In the most probable supposition, then, I venture to think that the coming Duma will meet and separate without having added many beneficial laws to the Russian Statute Book or having materially helped to tranquillise public excitement. It will be an apt illustration of the national proverb: "The first pancake is a failure."

THE "QUARTERLY REVIEW" ON THE UNIONIST DOWNFALL.

It is a significant explanation which the *Quarterly* offers in its April number, of the Unionist débâcle at the General Election. Chinese Labour, Protection, the Taff Vale judgment, and the Education Act of 1902 were not merely coincident cases: they all contributed to form part of an accusation of plutocratic conspiracy. The Unionists were held to be the party of the rich and selfish:—

The issue thus seemed to be Rich *versus* Poor—the aristocracy, the capitalists, the mine-owners and the parsons, ranged together and backed by all the resources of wealth, knowledge, great organisations, and an able and unscrupulous journalism, on the one side; and, upon the other, the poor, industrious workman whose patriotic fervour had made him the duke of the cunning covetousness of the plutocrats of Park Lane, and whose poverty, freedom and independence were now threatened with dear food, the capture of the people's schools, and the loss of the power to strike for better wages. The cry which Mr. Gladstone vainly tried to raise in 1836, of the masses against the classes, was what triumphed twenty years later. It was to no purpose that Unionist candidates argued one point or another; there was no escaping the general impression. . . . The Unionist party was branded as the plutocratic party, and, if the particular candidate were not himself one of the conspirators, he was their dupe.

THE CROWNING VICTORY OF CONSERVATISM!

The reviewer remarks that the Party cries which were most successful were negative. The wish was to get rid of vexatious innovations. There was no clamour for novelties. The instinct of the people was critical, not constructive:—

Pitted against one another were the warm, hopeful, promising, discontented fiscal reformers and the cold, cautious, sceptical, complacent fiscal conservatives; and conservatism prevailed.

This victory of Conservatism in 1906 is paralleled by what occurred in 1895:—

It is indeed curious to observe how much the plan of battle of Liberals in 1906 resembles that of Conservatives eleven years ago. The defence of free trade took the place of the defence of the Union; the education question brought into great activity the Nonconformists, just as the attack on the Welsh Church roused churchmen; and the great influence of the licensed victuallers, alarmed in 1895 by the Local Veto Bill, was matched by the great influence of the trade unions, alarmed in 1906 at the judgments of the House of Lords. In both elections the place of honour in their programme was given by the victors to what was negative; the positive reforms were subordinate. As the electors are now minded, the negative position is the advantageous one; they are much readier to say "No" than "Yes."

IS DEMOCRACY PROGRESSIVE?

The reviewer goes on to quote from Sir Henry Maine's "Popular Government" as follows:—

"The delusion," he wrote, "that Democracy, when it has once had all things under its feet, is a progressive form of government lies deep in the convictions of a particular political school; but there can be no delusion grosser. It receives no countenance either from experience or from probability."

The reviewer deals faithfully with Mr. Balfour for his mistaken strategy in endeavouring to keep up a semblance of unity in his Party when no such unity really exists. The writer is not specially alarmed at the strength of Labour. He says:—

For even in its strongholds—much less in the country generally—Labour could scarcely stand against the combined forces of moderation. Only so long as the Labour party is contented to play a subordinate part and to act as the auxiliary of Liberalism will its power be great. If it aspires to stand alone as the equal of the old historic factions it will fail.

The article concludes with an earnest plea that the whole subject of Tariff Reform should be shelved. "Then we shall be clear of the damning imputation of plutocracy."

MARRIAGE AMONG THE BASUTOS.

The *Journal of the African Society* contains a most interesting account of the Basuto of Basutoland, by the Rev. A. Mabile. He says that every custom is law, and every law is custom. He gives an account of the marriage customs. It will be observed that the traditional inability of the young man to find words in which to propose is mercifully accommodated by sparing him the task of utterance:—

A young man wishing to marry does not express his intentions by words but by deeds. While all are asleep in his village, he drives the cows out of the cattle-enclosure and lets the calves suck their mothers.

The parents will understand what this means, and as the bride has long been chosen by the father, a messenger is sent with a cow to the father of the girl. The latter is told

that the messenger has come to ask for a calabash of water, namely, for a wife. The mother is then informed, and, if both are agreeable, the messenger is anointed with fat, which means that the answer is "Yes." In case of a refusal he is not anointed.

The cow is a guarantee that the bargain is made and that the girl cannot be given to anyone else.

All the members of both families are informed of the arrangement. On one side they will have to contribute to the marriage, on the other to receive their share. Every member of the bridegroom's family having given his best, will have a claim on the children who may be born of the marriage, especially on the girls, as when they are married the cattle given for them will revert to the donors.

At the time of the marriage the cattle collected are brought out of the enclosure by the aunt or mother.

THE PRICE OF A WIFE.

When the marriage party reaches the village, with the cattle in the rear, the relations of the bride dress themselves in rags, which means that the other party must enrich them:—

After the cattle have been driven into the enclosure greetings are exchanged. The cattle having been counted, the bride's parents must declare whether they are satisfied with the number and quality of the cattle; if not, more must be added till they are. As a rule twenty head of cattle, about ten sheep or goats, and a horse is the amount paid for a girl, although in the case of a chief's daughter more would be demanded.

On the ceremony being completed, the bride does not follow her husband at once. Weeks and even months elapse before they live together. Two months before the birth of a child the wife returns to her own mother.

IRISH UNIVERSITY EDUCATION.

In the *Dublin Review* the Bishop of Limerick says that we are entitled to ask the Liberal Government what it means to do for higher education in Ireland, which is "in a state that is a scandal to the Government and an insuperable barrier to all progress." Irishmen can no longer be told that educational reform must wait upon Home Rule, and that Home Rule will come with the advent of the Greek Kalends. The Liberals want a "buffer" between them and the endowment of an institution which may help the Catholics. It seems to the Bishop that this may be found in the Senate of the Royal University:—

If they will not give us political, surely they may allow us educational Home Rule. If they will not permit Irishmen to manage their own national affairs, it is not easy to see on what grounds men of their principles, at least in theory, can refuse us the power to manage our own education.

The Senate of the Royal University labours for Irishmen under the disadvantage, which will probably be its greatest recommendation to the English Parliament, that nearly all its members have been nominated by the Crown.

Every religious body in Ireland—Catholics, Episcopalian Protestants, Presbyterians, Methodists—have some of their members upon it.

Englishmen are prone to think of us here in Ireland as torn by religious dissension and ready to fly at one another's throats; it would be a surprise to them to witness the deliberations of the senators of the Royal University, and see how Irishmen, if left alone, can come to know and to respect each other's convictions, and work together for a common purpose.

With plenty of money the work of the Royal University would be easy. And again the Bishop pleads that—

If Parliament for once would deal in a broad and trustful manner with this question of higher education, it would see an illustration of Irishmen's capabilities of managing their own affairs.

CURRENT HISTORY IN CARICATURE.

"O wad some power the giftie gie us,
To see ourselves as ithers see us."—BURNS.

The cartoons this month are of wider interest than usual. The continental ones are excellent, and the local ones are well up to the mark. Melbourne *Punch* deals ludicrously with the proposal of Mr. Bent to charge the Federal Government £3000 for the use of the Victorian Government House. Local political matters are humourously dealt with.

The cartoons having reference to myself need some explanation. The first is the result of a protest I made against the late Acting Chief Justice prominently attending a prize fight, dignified by the name of a boxing contest, promoted by Mr. Wren of "Tote" fame, conspicuously attended by some gentlemen who had for a long time been hidden from public sight, and so vigorously carried out that one section of the press condemned it. The patronage of a man in such a high position called for some comment. At the Japanese athletic display, Sir Edward Holroyd said he hoped that certain forms of sport would be carried on "in spite

of Judkins." The agitation that was raised in Melbourne has had the effect of stopping the Exhibition building from being used for such purposes again.

The second has reference to my crusade against the Victorian Chief Secretary on account of the lamentable laxity of his administration. Under it evil flourishes. The cartoon is a stinging one, representing Sir Samuel Gillott as guarding with his political authority a nest of evil in the shape of an opium joint, a Tote shop, etc.

This is a reproach which need not rest upon him even for a month. All that is needed to clear away the criticism is a vigorous administration of the law. Melbourne *Punch* has given an indictment such as no lips could ever frame.



Lustige Blätter.]

Voting for the Duma.
(A German View.)

[Berlin.]

Voting for the Duma has been quite secret, the attendants have understood how to prevent intimidation.



Melbourne Punch.]

The Flower of the Flock.

(The Japs' arrival in Melbourne is synchronous with the flowering of the chrysanthemum.)

VICTORIA: "Welcome to England's allies. The flower of Japan for the flower of her navy."



Melbourne Punch.]

The Naughty Nine.

(Mr. G. Reid at his South Melbourne meeting spoke of the nine great political evils threatening Australia.)

GEORGE (to the elector): "If you doubt my word, count them yourself."



Morning Leader.]

THE CUCKOO: "If it is possible for you to derive any measure of satisfaction by reiterating the statement that it is your nest, you are perfectly welcome to do so. I will not in the slightest degree interfere with my personal comfort."

[Lord Hugh Cecil, writing to the *Daily Graphic*, described

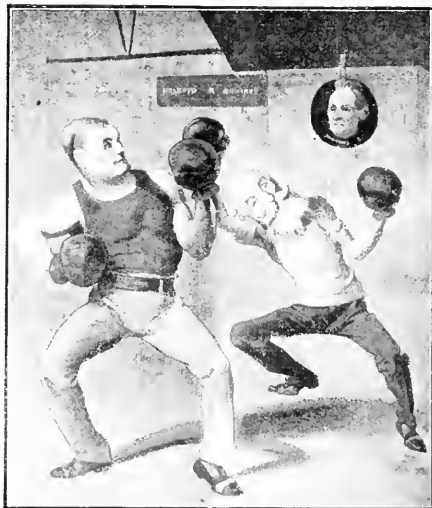
Mr. Chamberlain as "this Protectionist Cuckoo."]



Morning Leader.]

A Colonial View.

"Lord Milner, speaking to the House of Lords, said that South Africa was under a cloud at present. Our artist has depicted the cloud being dispelled by the rising sun of Liberalism."—From the "*South African News*."



Melbourne Punch.]

"In Spite of Judkins"

(Sir Edward Holroyd said he hoped young Australians would go in for more defensive exercises, in spite of Judkins.)

SIR EDWARD HOLROYD: "I want you to make me quite fit, William. It is necessary for us young Australians to be proficient at the game; and, goodness knows, any moment I may run up against Judkins."



Melbourne Punch.]

David 'Jenkins and 'Goliath' Gillott.

G.G.: "See here, little man, whom are you slinging off at?"



Westminster Gazette.]

The End of the "Slippery Slope."

THE ARCHBISHOP: "Good heavens! our Voluntary Schools train has gone right over."

THE GHOST OF ARCHBISHOP TEMPLE: "Didn't I tell you that rate-aid was a slippery slope down which the Church Schools would slide into a national system?"



The Bulletin.]

The Pomp of War.

At the military manoeuvres on Empire Day, it being rather showery, there was hardly a quorum, so the Generals had some difficulty in forming a hollow square. It was very hollow, indeed. Still, the Jap. Admiral, who was present, declared that he was deeply impressed.



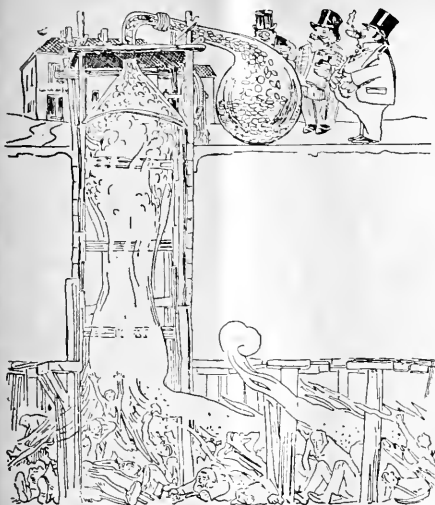
N.Z. Free Lance.]

No slumberers need apply

It is fourteen years since the Conservative Government went out of office.—Fact.

CONSERVATIVE RIP VAN WINKLE after fourteen years' sleep: "What, you here still?"

KING DICK: "Yes, thanks, and doing all right. You had better go to sleep again; nobody has been asking for you."



Neue Glüchticher.]

[Vienna.]

The Modern Manufacture of Gold.

The smoke, arising from the men and women burning in the pit of the struggle for existence, is distilled into gold for the few financiers at the top.



N. Z. Free Lance.]

King Dick's Coping Stone.

THE LOLLIE MAN: "Roll up, roll up, for your lollies, my lucky lads! You pay your money, and you take your choice."



Westminster Gazette.]

The Right Time.

CHORUS OF BOYS: "Please, sir, what's the time?"

MR. BIRRELL: "High time to get rid of the 'Religious Difficulty,' my boys!"

[I put together these ill-constructed sentences last Saturday in Battersea Park, a place simply swarming with children, who all seemed animated by one desire—namely, to ascertain the time from me. Although at first I found their attentions somewhat disconcerting, in a very short time I came to perceive how congruous was their presence with the whole bent and task of my thoughts. A hope, I trust not a delusive hope, stole into my breast, although I am not a sanguine man, that perhaps even this measure, after it has received, as it will receive, the full consideration and deliberations of this House, will be found a step forward in the right direction for securing to the children of this country an immunity from those quarrels which are not their quarrels, but our quarrels."—MR. BIRRELL, in the House of Commons, April 9]



Tokyo Puck.]

"The Advocate" of Woman's Rights at Home

A Japanese satire on the reformers.



The Bulletin]

The Squabble over the Riverina

Who owns Riverina? Melbourne Age
"I do."—Big Landlord.

When the two microbes in the corner finish their scrap over the Riverina the real owner of the property will appear.



N.Z. Free Lance]

The Imperial Eavesdropper

ST. PETERSBURG, May 14.—The Duma has passionately and unanimously demanded a full amnesty for religious, agrarian and political offences. The Tsar is enabled, by means of a microphone, to listen to the debates in the Duma and the Council.

TSAR NICK: "Hold on, there! Don't shoot till I give the word. It won't do to give this Duma too much liberty."



Westminster Gazette.]

Taking His Little Pigs to Market.



Melbourne Punch]

The Supreme Beast.

The Anarchistic attempt on the life of the King of Spain and his English bride on their wedding morn has provoked horror and loathing in every community throughout the world.

THE TIGER: "At least in my case Nature prompts the killing; and, as a ravening monster, I abdicate in favour of that Anarchist—the Supreme Beast."



Nebelspalter.]

The New Conductor

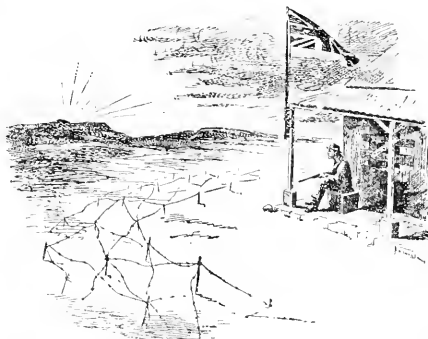
[Zurich.

It would seem that King Edward had taken over the conductorship of the European concert, with the able assistance of President Roosevelt.



Morning Leader.]

JOHN BULL (Balfour style): "Flying from political persecution? Rubbish. You're a pauper, back you go."



South African News.]

"The Blessings of Empire."

Lord Selborne in a recent speech said: "We have endowed the Boers with all the blessings of Empire."



Melbourne Punch.]

After the Eviction.

Mr. Bent has asked £3000 per annum rent for Government House, and Mr Deakin declines to pay. Probably an eviction will follow.)

THE PRIME MINISTER: "You see we've set up a Government House of our own. I suppose you won't charge us more than half-a-crown a week ground rent, and it will be useful practice for their Excellencies before we shift them to the Federal Capital."

THE REVIEWS REVIEWED.

THE AMERICAN REVIEW OF REVIEWS.

The May number opens with a hopeful survey of the progress which has been made towards the solution of national problems and international disputes. The editor remarks that Mrs. Whitridge, wife of the special ambassador sent to represent the United States at the Spanish wedding, is a daughter of the late Matthew Arnold. He welcomes the postponement of the second Hague Conference until after the Pan-American Conference at Rio Janeiro, as likely to benefit both of these international gatherings. He mentions Mr. Choate, General Porter, and Judge Rose as likely to be sent to represent the United States at the Hague. The tide of immigration at New York Harbour is stated to be higher this year than ever before. The number of immigrants is expected to reach 1,100,000, who are officially described as mostly able-bodied and willing workers, who add to national efficiency.

Mr. Rosenthal's sketch of the Alaskan Siberian railway and Mr. Savinien's account of the United States of Colombia have claimed separate notice. Mr. P. T. McGrath gives a thrilling account of the perils faced by New England fishermen along the Atlantic seaboard from Delaware to Newfoundland. He says that one of the deadliest perils they encounter is that of their vessels being run down and sunk by ocean steamships racing through the fog. The French Government is urging an international conference to make ocean-steamers avoid the Grand Banks altogether, the annual death-roll of French fishermen being appalling. He incidentally remarks that the Yankee fisherman is bent on keeping Newfoundland and Canada apart. For, as has been said, "the day Newfoundland unites with Canada, that day Gloucester puts up its shutters." Gloucester is the centre of the New England fisheries.

Louis van Norma gives a vivid account of the New York Post Office, the most important centre under the United States Post Office, which in its turn is the largest business concern in the country. It is the only business operated by the United States Government. On an average 2½ million letters and postcards per day were sent from New York in 1905. In the Money Order business the largest number of orders go to Great Britain, but the largest amount of money is sent to Italy, which during 1905 received orders equal to 11 million dollars. Comparing New York with the chief European capitals, the writer says that the London Post Office is, all things considered, probably the most admirably managed and efficient postal institution in the world. The London collector and carrier has a salary graded more scientifically, and is better paid. This is in spite of the fact that London has not the pneumatic tube, which in Paris and in Berlin makes it possible to send a card from almost any portion to any other portion of the city in an hour. The pneumatic tube figures large in the prospects of future reform. A special appropriation Bill for the extension of the pneumatic tube service in large cities has passed the House of Representatives.

THE NINETEENTH CENTURY AND AFTER.

The chief feature in the *Nineteenth Century* is the symposium of papers for and against the Education Bill, which has been noticed elsewhere. Mr. Sidney Lee gives an account of recent Shakespearean finds, and Sir C. A. Elliott's indictment of the *cantines scolaires* of Paris has been mentioned elsewhere.

COLONIAL PREFERENCE AND IMPERIAL DEFENCE.

Mr. Russell Rea writes on the Liberal Government and the coming Colonial Conference. He shows how Mr. Chamberlain's Protectionist campaign has changed the attitude of the Colonies to the Home Country from one of pure gratitude and affection to that of a mere commercial bargaining. At the same time, it has made perfectly clear that the Colonies will do practically nothing towards bearing the burdens of Imperial defence. Mr. Rea suggests that at the next conference, which will have to be very carefully handled, we should cease to worry our Colonies for money. His proposals amount to urging that the Home Country should continue to bear the cost of Imperial defence, while the Colonies should in return grant the Home Country some special share in their growing material prosperity by means of a Preferential Tariff. The Home Country would thus maintain Free Trade, which is its economic necessity, and the Colonies would maintain that which is equally necessary to them—their freedom from militarism.

PEACEFUL PICKETING OF THE LORDS.

Sir Herbert Maxwell writes under the title of "Why Lift Trades Unions above the Law?" After sternly denouncing the Prime Minister for having thrown overboard his Attorney-General, Sir Herbert gives unpleasant instances of trades unions picketing, and then proceeds to apply to the House of Lords that "peaceful persuasion," the legality of which he so deprecates in the case of trade unions. He says:—

Just as the barons of England intervened at Runnymede to curb the tyranny of the monarch, and just as the great middle class threw off the tyranny of boroughmongering lords in 1832, so now it is to the Lords of Parliament, supported by the middle class, that we must look for protection from the tyranny of trade unions.

Have they nerve and judgment for the occasion? "It may be feared that the Lords themselves may shrink from exercising their legitimate control. What will be the inevitable consequence of such shrinking? They will preserve their titular existence, having become, as Lord Newson with apt irony described it, a hybrid between a superior debating society and a registry office.

THE POLITICS OF THE CROWD.

Sir Martin Conway has an interesting paper on the individual *versus* the crowd. He says that civilisation and morality have been brought about by crowd influence on opinion, and that in their incapacity for thought perhaps the beneficence of their influence consists. A crowd is dependent for ideas upon some "compelling individual." He illustrates, however, not merely from school and university life, but also from current politics, the crowd influence:—

There is no reason in the nature of things why Liberals should not have proposed tariff reform and Conservatives resisted it. Mr. Chamberlain has been a member of both political parties, and he proposed his revolution as a mem-

ber of neither. For some weeks after his first epoch-making speech, nine individuals out of ten one met were in a state of utter indecision on the question. Most of them were not reading for the purpose of making up their minds, but were waiting for infection, which in due course they caught.

IMPROVING THE HUMAN BREED.

Under the whimsical title of "Eugenics and St. Valentine," on whose day Mr. Francis Galton brought Eugenics before the Sociological Society, Mr. Havell Ellis lays down the law that with high civilisation fertility inevitably diminishes, sterility inevitably increases. As this fact appears in our vital statistics, the idea at once suggested is, if the quantity diminishes shall we not improve the quality? He describes Mr. Galton's endeavour to ascertain as far as may be the facts as to the different qualities of stocks, and the respective values of families from the point of view of eugenics. The valuable information lying at present unused in the great insurance offices, if utilised for scientific purposes, would be of great social gain. He supports Mr. Galton's proposal that a suitably constituted authority should issue eugenic certificates. The eugenic ideal which they hope will spread like a new religion is, after all, not an artificial product, but a reasoned manifestation of a natural instinct. It will not override love or passion, but rather point the natural course these powerful impulses will take. He says:—

The eugenic ideal will have to struggle with the criminal, and still more resolutely with the rich; it will have few serious quarrels with normal and well-constituted lovers.

The physique of girls is dealt with by Miss K. Bathurst, late inspector to the Board of Education. She describes MacLennan Osterberg's admirable College of Physical Culture at Dartford, and pleads for more lady inspectors who will introduce more of the maternal and less of the military spirit into the training of girls. She would fain see the same standard of efficiency demanded in intellectual matters, but a different and special standard adopted in matters of hygiene. Just the opposite course is at present in vogue. Intellectual deficiency is condoned, but the girls are made to do the same physical exercises as the boys. Even the babies are drilled. Miss Bathurst makes out a good case for the supersession of our barbarous British methods by rational Swedish methods. A similar change is evidently necessary in the teaching of cookery, as A. Kenney Herbert shows. Ludicrous instances are given of cookery examinations consisting of elaborate questions in physiology and chemistry. The writer insists that cookery is an art primarily, and the time given in elementary schools to teaching cookery should teach the girls how to cook rather than a smattering of sciences more or less distantly related.

HOPES FOR A SANER PRESS.

Mr. D. C. Banks, writing on the vocation of the journalist, laments the conquest of the Press by the merely commercial spirit. He quotes a comforting parallel from the history of the English stage. He says:—

Theatre-managers whose ambition it was to have the people struggling to reach the pay-box like the crowd at a baker's shop during a scarcity, accommodated themselves to the tastes of a crowded house, and gave their audiences variety entertainments in place of drama. But after a time the persistence of the regular playgoer asserted itself, and the theatre recovered its standing. There are indications that the press is at the beginning of a similar phase. Competition for advertisements and a large circulation will lower the journalistic standard.

But this cannot last for ever, although it may last for some time yet. It will ultimately be found that the public that runs after sensation, hodge-podge, and blurred engravings, fluctuating and capricious as it is, cannot be depended upon. A journal's best hope is to gather about it a body of supporters to whom questions of real and general interest appeal—questions of politics, literature, science, and art.

THE EDINBURGH REVIEW.

The April number contains very little of eminent interest. There is much that is readable, but little to quote. Criticism of life in Ireland does claim separate notice.

FOSSIL ARGUMENTS AGAINST PENSIONS.

The last article is a discursive discussion of the condition of the poor in view of the Royal Commission on the Poor Law. It makes the sensible suggestion that men deprived of work by infectious disease should be relieved by the sanitary authority, and should not, as at present, be compelled to become paupers. It expects the Commissioners to do no more than try to adapt the existing system of Guardians and Local Government Board. It urges the gradual bringing of the two great classes of funds, voluntary and compulsory, into an intelligible and systematised relation to each other, so that voluntary funds may be more and more reserved for non-pauper cases. But the general spirit of the article may be inferred from the following belated and exploded arguments against Old-age Pensions:—

First, there is no danger of starvation; the Poor Law secures subsistence to all. Next, the difference between pensioner and pauper is only one of name, so that the offer of pensions in a desirable form must intensify the very condition of things against which the agitation began—i.e., increase the number of old people dependent on the public. Again, the provision of State pensions must either be universal or not. If universal, besides being ruinously expensive, it must interfere with all existing sources of old-age allowances, e.g., friendly societies, trades unions, railway and other industrial undertakings, private employers' benevolence, and, last but not least, the help by friends and relatives.

WANTED—A CODE OF INTERNATIONAL LAW.

A review of Dr. Oppenheim's treatise on International Law puts forward an urgent plea for the codification of International Law. Such a process is the nearest approach to international legislation that we possess:—

The codification of International Law can only be accomplished by an international agreement binding on the parties to it, and the very fact of the agreement transmuting a mere practice, or a practice adhered to by one or two nations only, into a rule binding on the whole world; in other words, it creates as nearly as may be a piece of International Law. . . . Large portions of international usage are now fit to be formulated in a code, and by such codification they become binding on civilised nations as nearly as international rules can be law in the strict sense of the term. The time has, in fact, arrived when an actual code of International Law might be attempted.

AN INCOME TAX ON WORKING MEN.

In a survey of the political situation, the writer urges that working men must be made directly sensible of what increased expenditure means. He says:—

If it were possible largely to reduce some of the indirect taxation which now falls with exceptional weight on the working man, we see no reason why some such course should not be adopted. Suppose, for example, the house tax was extended to all houses of a value of £10 and upwards, and that, instead of being fixed at ninepence, it rose and fell with the income tax. If some such arrangement were practicable, it would bring home to every £10 householder in the country—and many working men live in £10 houses—the effect of any increase or decrease in the income tax, and would give in consequence a stimulus to economy which, at the present moment, does not exist.

Mr. W. T. Connell wishes us to say that while it is true that he was the proprietor of the Australian Press Cuttings Agency, he has lately, "owing to increasing business, divided the responsibility of proprietorship with others," and has tried to ensure still greater efficiency by "having principals attending to the different branches of the work of preparing press cuttings."

THE NORTH AMERICAN REVIEW.

The *North American Review* for April discusses the need of Life Insurance Legislation in the light of the recent scandals. Vernon Lee discourses at some length, and not to very much purpose, on Tolstoy as a prophet. Mr. Henry James describes his impressions on revisiting Philadelphia. Miss Harper pays a tribute to Susan B. Anthony. Miss Wilcox's "Recent Speculations upon Immortality" is interesting. In the first article, "A Jeffersonian Democrat" nominates a Southern Democrat for the Presidency. He says:—

We submit that such a man may be found in Woodrow Wilson, of Virginia, now President of Princeton University. Woodrow Wilson was born at Stanton, Virginia, on December 28th, 1866, and is not yet, therefore, fifty years of age. He is known to a multitude of thoughtful readers as the author of "Congressional Government: a Study of American Politics"; of "The State Elements of Historical and Practical Politics"; of "Division and Reunion, 1829-1869"; of a life of "George Washington"; and, finally, of an elaborate and comprehensive "History of the American People."

THE DUBLIN REVIEW.

The Bishop of Limerick's article on "Irish University Education" has been referred to separately.

SPINNING THEORIES: THE LAST WORD.

Mr. B. R. B. B. Windle criticises rather severely Weismann's Germ-plasm theory of evolution. The pith of the article is contained in the following:—

In this theory we have the assumption, the re-assumption, the re-assumption, and the all-embracing King-assumption. It is assumed that the substance of the germ-cell is not simple but complex; it is assumed that this complex body is made up of determinants for different parts of the body; it is assumed that these again are built up of vital units each living its own life, struggling with its neighbours, influenced by the nutritive stream by which it is bathed, and, finally, by an all-embracing King-assumption, these unseen, unprovable vital units are erected into a new family of living beings, the "Biophorides," and we are told they were spontaneously generated, and that no man can prove the contrary, for they are, and must always be, invisible. Surely the spinning of theories can go no further than this.

M. JAURES AND M. CLEMENCEAU CONTRASTED.

A French contributor contrasts the temperaments of M. Jaures and M. Clemenceau. They are perennially disputing about the conception of patriotism, and the existence and purpose of the army, yet both are ardent free-thinkers and revolutionaries. M. Jaures disapproves the tactics and extreme views of M. Gustave Hervé, famous for the declaration that he hoped "to plant the French flag upon the dunghill," but will not entirely repudiate him. M. Clemenceau attacks the military spirit run mad, but would not abolish either the army or the conception of patriotism. M. Jaures' political personality is complex; that of M. Clemenceau is "all of one piece." He is essentially a duellist, and, like the duellist, always on his guard.

The idea of following any leader is repugnant to him. And we have not seen the last of the contrast and conflict between these two men.

The other article seems to me not to lend themselves at all well to quotation and summary.

In the June number of "The Review of Reviews" appeared an article on "The Tasmanian Elections." The writer of the article asks us to correct two printer's errors on page 454. The word "thereby" on line 3 of page 454 should read "and that by," and the word "data" should read "orator."

THE WORLD'S WORK.

The May number is very good, the opening paper on the Channel Tunnel project being separately noticed.

FOR THE TOURIST.

The needs of the summer holiday season are catered for by two articles: one by Mr. Henry Norman, M.P., on "Motors and Men," giving most practical details for a motor tour—cost, outfit, tools to take, etc.; the other dealing with the new railway among the Chiltern Hills, Buckinghamshire, which has just cost £40,000 to construct. Delightful little trips are thus rendered much easier among country villages associated with Milton, Gray, Beaconsfield, Penn, and Hampden. A useful mileage table from London and the railway stations is given, and there are pretty illustrations. Yet another article deals with highway signs, such as finger-posts and C.T.C. danger-boards, and how they might be made much more useful.

PARIS SLAUGHTER-HOUSES.

An article by Frederic Lees deals with the immense superiority of Paris slaughter-houses over those of London. He gives a certain topicality to the paper by citing Sir Edwin Cornwall's words in praise of the Paris system of *abattoir* at the time of the London County Council's recent visit there. In Paris:—

the detection of disease in meat is not left to inexperienced slaughterers; it is the work of an ample staff of properly qualified inspectors; and you certainly never hear of anyone being discouraged, as in some London boroughs, to declare unwholesome or diseased meat. The whole of the meat of the city passes through two immense municipal *abattoirs*—one situated at La Villette, and the other, of more recent construction, in the Vaugirard quarter. Private slaughter-houses have been done away with since 1910.

Each carcass, after being dressed, is examined and, if found to be sound and wholesome, stamped in violet ink by one of the many inspectors of the Prefecture of Police. Not a single pound of meat is offered for sale in Paris without having been examined. About 10s. 11d. per ton is paid as "slaughter-house tax."

An interesting paper also describes the herring industry in the North, and the making of "kippers." Tobacco-planting in Sumatra is also dealt with as a possible career for young men.

THE FORUM.

The April-June number of the *Forum* reviews the three months under the various heads—Political, Scientific, Financial, Musical, and Educational. Count Okuma, writing on "Japan's Policy in Korea," urges that the Korean Railway should be Japanned. In the Educational section Mr. O. H. Lang, writing on the Religious Difficulty, says:—

The really greatest opportunity of the common school is that of training children in social service. This is the keynote of the new education. Social service develops unselfishness, zeal in a brother's cause, a humanitarian attitude, and moral efficiency. Holiness is not the supreme aim, but efficient loving-kindness. One interesting item of information was brought forward by Superintendent Raymond, of South Dakota. He stated that the Teachers' Association of his State had appointed a committee to investigate the subject of moral and religious instruction, with a view of elaborating a series of tenets upon which people of all creeds could agree, and which might then be taught in the schools. My personal conviction has been for some years that two or three religious ideas may well be adopted by the common schools of the United States as fundamental in a suitable scheme of teaching morality. Morality without religion is devoid of dynamic power. Religion is the heart of morality.

THE OCCULT MAGAZINES.

The *Annals of Psychological Science* for April devotes most of its space to describing and vindicating the genuineness of the phenomenon of materialism at the Villa Carmen, Algiers.

Among the shorter articles, which may be described as "The Review of Reviews" section of the *Annals*, there are two very marvellous stories. One describes how two chaplets marked for identification were placed in the coffin of a child, and after the coffin had been screwed down and consigned to the earth, they were returned, one the second day and the other the fourth day, after burial:—

On the Monday at eleven o'clock she was with Mme. D. in one of the bedrooms, when both of them suddenly saw something white detach itself from the ceiling and descend slowly to the ground in a spiral course. They immediately picked up the little white mass. It was the first chaplet, surrounded with a little wadding which smelt of the corpse, and still having the metallic button attached. The child's body had been wrapped in wadding.

The Norwegian papers report that, on the day on which King Haakon VII. replaced King Oscar II. on the throne of Norway, a portrait in one case and a marble bust in another, suddenly fell to the ground in the pre-ence of many witnesses, without being moved by any visible person present.

According to the *Progressive Thinker*, Dr. Richard Hodgson has communicated since his death with Dr. Funk, of Funk and Wagnalls. Dr. Funk is going to make a report concerning the message the authenticity of which he has no doubt.

The *Occult Review* for May publishes two prize essays on the question of Ghost Clothes, which curiously exercises some minds to whom it appears much more impossible to materialise the thought-body of a fur coat than the face and features of its wearer.

The editor publishes a letter written by Dr. Richard Garnett, of the British Museum, who, in his capacity as astrologer, was a contributor and supporter of the *Occult Review*.

One of the most interesting articles in the magazine is that by Mr. R. H. Benson, who explains lucidly and intelligently the attitude of the Roman Catholic Church towards occultism. It may be summarised in brief that two of a trade never agree, especially when they do not agree as to the conclusions at which they have arrived.

Dr. Franz Hartmann tells a weird story of witchcraft in Germany. According to Dr. Hartmann animals are still bewitched. He gives details of one case which occurred in the dairy of his own sister, which is gruesome in the extreme.

Mr. Reginald B. Span, in a brief paper on "Glimpses of the Unseen," tells a story of fairy music in Ireland and Western America, caps it with a tale of a vanishing house, and declares that a friend of his is certain he has not only heard but has seen the banshee. Hearing a horrible wailing noise in the air, high above their heads, he and his sister looked up and caught a glimpse of a grey figure, like the form of a small old woman, with draperies flapping in the wind, sweep swiftly round a corner of the house-roof, and disappear behind an angle of the building, uttering a shrill wailing noise as she fled. The next day his father died.

In the *Open Court* for April David P. Abbott describes from the point of view of an expert conjurer how he can simulate the "Mediumistic Reading of Sealed Writings." In the *Bibliotheca Sacra* for April Dr. Merrins publishes the first of two papers on "The Powers of Darkness." Dealing with the question of demoniac possession, he says:—

According to the Catholic ritual of exorcism, the *indicia* of being possessed by an evil spirit were these: (1) the faculty of knowing the unexpressed thoughts of others; (2) understanding languages not known by the possessed; (3) the faculty of speaking unknown or strange languages; (4) knowledge of future events; (5) knowledge of events passing in distant places; (6) the exhibition of preternatural strength; (7) the ability to keep the body suspended in the air a considerable time.

The odd thing is that these seven *indicia* of the Evil One are regarded by the Catholic Church itself as the gifts and glories of her greatest saints.

In Calcutta last March appeared the first number of the *Hindu Spiritual Magazine*, edited by Shishir Kumar Ghose, which promises well. The editor states his object thus:—

We have laid down before that to prove the survival of life after death is to prove that most of the miseries that we suffer from are myths. We have tried to prove, and we shall try to prove again more elaborately it possible, that to prove the survival of life after death, is to prove that the destiny of man is indescribably high and happy. Those, who admit the propositions laid down above, are also bound to admit that a knowledge of the existence of an after life is more valuable to man than any other; and, therefore, his supreme duty is to ascertain for himself whether continued existence is a reality or a fiction.

I am glad to find from the pages of this newcomer that the seed sown in *Borderland* seems to be springing up and yielding fruit even in India.

THE CHURCH QUARTERLY REVIEW.

The articles in the *Church Quarterly Review* for April are of special rather than of very general interest. The article on "Pre-Raphaelitism" is a review of Mr. Holman Hunt's recent book—that on "Missions in Nyasaland"—a survey of work hitherto in Nyasaland, and a plea for an adequate supply of trained workers to render that work thorough. Since every mission field has the same crying need, the writer asks should not the Church, as a whole, set herself to supply and thoroughly train the men to meet the need.

An article on "Penitence and Moral Discipline" deals with the attitude of two eminent English Churchmen to the vexed question of "confession," one of the two being Canon Hensley Henson.

THE TRAINING OF THE ANGLICAN CLERGY.

The opening paper deals with the present method of training for holy orders, and makes a variety of suggestions destined to render that training more practical. A graduate who goes to a theological college to study for the ministry—

to feel that he is beginning a course of instruction totally different from that of his school or university—in a word, that he is learning not so much how to answer examination questions as how to think on theological questions, if he has not already done so.

An ideal at present very little encouraged.

Everything should be done to ensure that the decision as to the intellectual fitness of candidates should be arrived at six months at least before their ordination, and whenever possible this period should be extended.

The writer also suggests that a council—smaller, and with more real power than any at present existing—should decide what is the best possible education for a clergyman, and he is evidently opposed to a distinctively clerical training being entered upon too soon. Something might even be done to remove that insularity which pervades the English Church by arranging for young men to study on the Continent. To be truly efficient, the clergy must, he recognises, understand the problems of their age and sympathise with its perplexities. Time was when Grotius was able to say "*Verus Anglicanus stupor mundi*." Let not that time pass away, is the note of this article.

THE MONTHLY REVIEW.

The *Monthly Review*, though a good average number, does not contain any article of great importance. The writer of the opening paper, on "Parliament and Parties," says that there is not one of the high expectations formed of the new Ministry which has not already undergone some disillusion. There has been even more dilly-dallying than usual over the preliminaries of the Session. Old pro-Boer bitterness still rankles, and the severest criticism of all is reserved for the Natal episode and the handling of the Chinese labour question. The writer says that public men and the press in the colonies do not let their real feelings about Liberal Governments appear, but they nevertheless do feel very strongly—a statement unfortunately true. In fact, his conclusion is that "since the opening of Parliament the Radicals have been giving themselves away with both hands."

JAPANESE STATESMEN OF YESTERDAY AND TO-DAY.

Mary Crawford Fraser, writing on this subject, says that Japanese statesmen of yesterday had to risk everything, even their country's hatred, to compass her renaissance. The best known are Count Inouye, of "gentle noble character and scholarly attainments," the Marquis Ito, Count Itagaki, and Marshal Yamagata. His worst enemies are obliged to confess that Marquis Ito is disinterested. He began life at a time when even the well-born Japanese could hardly speak their own language correctly. In fact, most of the article is devoted to an interesting sketch of Ito as the type of the group of statesmen now passing away. Count Okuma, the writer says, will never be a leader again. His remarks on the peace ended his influential career.

SPIRITUALISM.

Isabella C. Blackwood writes a sensible article on "Spiritualism"—in inverted commas. Not that there is anything new in it to anyone who has ever given serious attention to the subject. It may be best summed up by quoting the last paragraph:—

We contend, therefore, that while Spiritualism confirms the claim for human inspiration from spiritual sources—that men received ideas, communications, help, encouragement, guidance or warnings, from the spirit side of life while it explains the testimony of antiquity, it, at the same time takes these experiences from the category of the supernatural and perfect, and makes clear the fact that all inspiration is imperfect, and must be judged according to the ordinary tests of truth and right.

ACCURSED RACES.

Mr. Frederick Boyle writes on the curious subject of races held accursed. Of course in the East it is well known that there are many such races, but many persons have now forgotten that in France, from time immemorial till the beginning of last century, unfortunately, both individuals and small communities, existed in great number who were held to be so accursed. When in 1847 M. Francisque Michel published an account of them, he astounded the world. Frenchmen felt inclined to protest that his evidence applied only to the Middle Ages; but at that time there were still living witnesses to such a state of things, and his assertions have never been disputed. These accursed people were called *Gahets* in Brittany, *Tragots* in Normandy, *Cagots* (the commonest name) or *Capots* in the South, in some parts even *Chrétiens*. *Cagots* in the Pyrenees were supposed to be hereditary lepers, and their touch to be infectious; their breath was said to be pestilential, and their bodies to give forth an abominable stench. When, in the eighteenth century, these *Cagots* came to be impartially examined, they proved to be healthier, cleaner and better-looking than the average French peasant. They were, however, like other accursed races, never supposed to

be ugly, but rather to have handsome faces and soft, smooth skins. There was, moreover, a general belief that they had no lobe to the ear. The writer points out, for what it is worth, that this is a recognised character of the Berbers, though sometimes the lobe is merely very small. How did these intelligent people fall under such a curse? It is not at all clear, except that they were recognised as Goths, and, therefore, "furriners," for the people certainly did not know who or what Goths were. The writer gives many instances of other outcast races, and the article is certainly one of the most curious and interesting in this month's magazines.

THE NATIONAL REVIEW.

There are several papers in the May number of exceptional interest. "Russia on the Rubicon's Banks," Captain Mahan's plea for limiting the size of ships of war, and Major Baden-Powell's "Advent of the Flying Machine" demand separate attention. In his monthly chronicle the editor rejoices in the success of Sir Edward Grey's policy at Algiers, but otherwise has, as might be expected, no good word to say for the Government. Mr. Birrell's Bill is denounced with a warmth which even Lord Halifax might envy. The Commission of Three is fiercely assailed, and the editor exclaims, in the frenzy of his wrath, "There is nothing to prevent the Commission from consisting of Lord Loreburn, Dr. Clifford and Mr. Stead!"

Mr. Ramsay Macdonald makes out a good ethical case for the Labour Clause of the Trade Disputes Bill. He confesses quite frankly that at first Labour men were uncertain about the question. Their present faith is a reasoned triumph over their first doubt. Mr. Reginald Lucas adduces his own experience as evidence of the negative value of a public school education. The deplorable ignorance in which he left both Eton and Cambridge is confessed with edifying candour. He is severe on the hypocrisy which waxes frantic with earnestness to give elementary school children definite religious teaching, but opposes the appointment of a clerical head to a public school like Eton. Miss Evelyn Godley surveys rather rapidly a century of children's books. She contrasts the change from the austere idealism of a century ago with the naughty realism of to-day, and suggests that, after all concessions have been made, the real alone is a bad substitute for the ideal. Messrs. H. J. Wickham and H. F. Wyatt propose a scheme of imperial cooperation under which the Colonies should build, equip and man ships operated by private companies in peace, but available for the Empire as auxiliary vessels in time of war. The normal pay of the crews, who must all be members of the Naval Reserve, should be augmented by the respective Governments, so as to secure the very best men afloat. The editor of the *Outlook* speaks of the inevitable compulsion of Empire, and urges that "sea-power must be the first of all social questions."

Sir Rowland Blennerhassett, writing on the genesis of Italian unity, urges the formation of an *entente* to include Italy, England, France and Russia, as an adequate protection against German designs on European liberty.

The *Economic Review* for April is chiefly valuable for Mr. A. Hook's paper on the problem of the unearned increment, quoted elsewhere, and its very useful summaries of contemporary sociological data furnished by books, periodicals, official returns, etc.

THE PALL MALL MAGAZINE.

The May number of the *Pall Mall Magazine* contains a short article on *Punch* and the Treasury Bench in the form of a short interview, by Mr. Bruno Phillips, with Mr. Linley Sambourne.

From the point of view of the caricature, Mr. Sambourne finds Mr. Morley the most difficult of all the new Ministers, having no particularly marked characteristic and no outstanding feature. Mr. Asquith is as difficult for similar reasons. On the other hand, Mr. Gladstone and Lord Beaconsfield were "triumphs of character in the form of feature and expression." In reference to his method of work, Mr. Sambourne says:—

Every man has his own way of working. Mine is to study the best portraits I can get and stamp a man's individuality upon the mind; and this is assisted largely, of course, by meeting him in the ordinary walks of life. But it has never been my method to draw from life, or knock off those flying sketches which I know are so valuable to my colleagues when the occasion for using them arrives.

At the age of eighty-two, Josef Israels, the Dutch artist, has been elected an Honorary Foreign Academician, and Annie Luden in the present issue of the magazine gives us a timely picture of the artist at work. He still works six hours a day, and at present he is engaged on a picture to be called "The End of the Day." Before he begins a picture he sees in his mind every turn of it, every line, every feeling, but the working out, the getting it right, he says, is the real beauty of it all. He thinks the English painters finish their pictures too much, not knowing when to leave them alone.

THE CORRESPONDANT.

The first April number of the *Correspondant* opens with an article by H. Korwin Milewski, on the Future Parliament of Russia. The writer announces that he was the author of the anonymous article on the Constitutional Crisis in Russia, which appeared in the same review in January, 1905.

THE DUMA.

The writer notes four leading parties of the Duma, and thus defines them:—

- (1) The Socialist-Revolutionary Party, few in number, but nevertheless able to exercise an immense influence over their neighbours to the Left.
- (2) The Constitutional-Democratic Party, much more democratic than constitutional, accepting the monarchy and demanding universal suffrage.
- (3) The Party of October 17th—namely, the Monarchical-Constitutional Party. M. Goutchkoff, their chief, has covered the Empire with committees, and at this moment it seems as if his party will counterbalance the preceding party.
- (4) The Party of Legal Order, composed chiefly of bureaucrats, trying to cover with velvet gloves hands of iron.

There will also be many minor parties, industrial, purely monarchical, national, etc. The more intelligent section of the first National Assembly at least, says the writer, will be absolutely incorruptible. The rural members, like the rural members of the National Assembly in France in 1871, may not be strong, but they are all very worthy men.

CATHOLIC AND SOCIAL PROPAGANDA WORK.

Eugène Tavernier gives, under the title of "The Science of Propaganda," an account of the German Catholic Vilkverein (Popular Union), which has its Central Bureau at München-Gladbach, not far from Cologne, in the industrial region of Krefeld, Essen, Elberfeld, and Düsseldorf. The object of the Union is

Christian Social Reform, and the two means of propaganda are literature, lectures and discussions. There is a library of 4000 volumes, works on religion and the social sciences, besides two weekly papers. The oral section is equally important. Last year two thousand meetings were held on questions of religious and social progress, and the adherents number 480,000. The Union has been in existence fifteen years. Essentially Catholic in its nature, the Union is naturally animated by an ardent solicitude for social reforms. Indirectly it is political and electoral. It is not in any way dependent on the Centre. It renders the Centre various services and receives various services from the Centre. Members of the Centre may be seen at the meetings of the Union, and many members of the Union belong to the ranks of the Centre.

INDIAN SUBJECTS IN THE MAGAZINES.

The *Asiatic Quarterly Review* publishes the interesting papers read before the East India Association by Mr. Yusuf Ali on "Civic Life in India," and by Shaikh Abdul Qadir on "Young India; Its Hopes and Aspirations," with a full report of the discussion that followed. It also publishes Mr. S. M. Mitra's paper on "The Partition of Bengal and the Bengali language," in which he maintains that the administrative partition will not prejudicially affect the growth of Bengali language and literature. The *Indian World* for March republishes in full Mr. C. E. Buckland's paper on "The City of Calcutta," which was read before the Society of Arts. The editor complains of the "stupid brutality and insolent folly" of Dr. Fitchett's recent articles on Hinduism, and laments Mr. Morley's decision not to reopen the Partition question, which seems to show that "settled things" and "seeming expediences" have much greater attraction for the man of politics than the "greater good" and larger expediences had for the man of letters twenty years ago. Articles on the life and message of Swami Vivekananda appear in the *Mysore Review* for March, and in the *Brahmaradin* for February. In the *Indian Review* for March, besides the symposium on the Swadeshi movement, there are articles on "Shelley and Vedantism," Mr. Hobson on "Imperialism," and Mr. Crossfield's plea for the development of autonomy within the Empire.

The article on "How California Fights Her Fruit Pests," which I reviewed in the March number of "The Review of Reviews," comes in for some kindly comment by the *Perth Daily News*. The editor of that paper very courteously points out a mistake which the *Century Magazine* made with regard to Mr. Compere. The *Century Magazine* gave California the credit for having initiated the idea of combating pests with parasites, and Western Australia is just casually mentioned as the country which helps to pay Mr. Compere's expenses. The *Perth Daily News* says that we will be "interested to know that Mr. Compere has been in the service of the Government of Western Australia for several years, and it was after he had been advocating the parasitical destruction of fruit pests, and had started out in search of the fruit fly and other parasites, that the Government of California realised the importance of his work, and agreed to pay a share of his expenses in return for a share of his success"; and it suggests that if honour is given to whom honour is due, Western Australia should really receive the first credit for adopting scientific methods of ridding the orchardist of expensive enemies. I am much obliged to the editor for his information and his friendly manner of giving it.

THE REVUE DES DEUX MONDES.

There are several interesting articles in the April numbers of the *Revue des Deux Mondes*—too many for special notice.

FRENCH PARLIAMENTARY REFORM.

Charles Benoist, who writes on Parliamentary Reform, shows how imperfect present parliamentary life is in France. Everywhere disorder reigns supreme, as much among the electors as among the elected. To an Assembly certain forms are as necessary as tactics in an army, but there is no form anywhere. Parliamentary reform ought to begin with the reform of the rules of the Chamber of Deputies, or, rather, the next Chamber ought first to undertake electoral reform and follow it up by certain reforms in parliamentary procedure.

ELECTRICITY IN URBAN TRANSPORT.

In another article Gaston Cadoux discusses the question of Electricity and Urban Transport, especially in London, Paris, and Berlin. He is quite appalled by the immensity of London, which he contrasts with Paris. Greater London, with Charing Cross as its centre, forms a circle which, with Notre Dame as its centre, would embrace the departments of Seine-et-Oise and Seine-et-Marne, and the region extending from Versailles to Saint-Leu-Taverny towards the middle of the Forest of Montmorency, and the territory between Saint-Germain and the Forest of Sénart. A comparison of the means of transport of the two cities he thinks scarcely possible, owing to the differences of size and population, and the manners and needs of the two populations, but he shows the main features and the most important improvements in each capital. In considering Berlin, he also includes the suburbs with Charlottenburg and Schöneberg.

THE DANCE OF DEATH IN ART.

There is a very interesting article, by Emile Mâle, on French Art at the close of the Middle Ages. In it the writer deals with various representations of "The Dance of Death." He shows that the poets and the artists of the thirteenth century depicted death not as a thing to be feared, but rather enjoyed. At the end of the fourteenth century, however, death in all its terrors suddenly appears, and in the fifteenth century artists were literally inspired by the subject. In the sixteenth century, also, death was depicted everywhere, not merely on tombs, but in the sculptural decorations of houses. Over the fireplace in a house at Yvetot there is a death's head with bones, and an inscription, "Think on death."

In the thirteenth century artists were more concerned with the teachings of Christ, in the fourteenth it was Christ's sufferings which inspired them. But the great change can only be understood when the history of the mendicant friars, the Franciscans and the Dominicans, of the two centuries has been written. It was they who terrified all Europe in speaking of death, and the writer is convinced that the first idea of a Dance of Death belongs either to the Franciscan or to the Dominican preachers. The idea of the Dance of Death, adds the writer, is no more German in its origin than is Gothic architecture; it is entirely French in its inspiration. Even "The Dance of Death" at Lubeck betrays its French origin.

OTHER ARTICLES.

In the second number Ernest Martinengo has a study of Pérez Galdos and his dramas, and Camille Bellaigue contributes "Musical Thoughts in the Sistine Chapel." The most beautiful of the wonderful harmonies of Rome, says M. Bellaigue, is the contact

of Christianity with antiquity, and in the remarkable contrasts or great resemblances of the Eternal City music is not an uncommon element. The relations of Rome to music may be somewhat limited, but they are none the less glorious.

THE ITALIAN REVIEWS.

In the *Rassegna Nazionale* S. Monti discusses in all seriousness whether women are permanently to be classed with criminals, minors and illiterates, and denied a vote, and answers the question in an emphatic negative. Parliament, says the writer, makes laws which affect the interests of women as wives, mothers, professional workers, clerks, factory-girls; why deny them the right to vote for those who make such laws? It is encouraging to find at least one leading magazine in Italy to talk sober sense on this much-debated subject. In the same number Countess Sabina di Parravicino, herself an eloquent advocate of the emancipation of her sex, summarises the Life—written in his present enforced leisure by Cardinal Rannolla—of St. Melaine the Younger, one of those Early Christian Roman matrons whose energy and learning ought to act as an incentive to the timid piety of many modern Christian women. Senator F. Gabba (April 1st) resumes his discussion—or, rather, his denunciation—of Zionism, and points out once again how fatal to the present favourable position of the Jews in Italy, and to the social and political well-being of the nation, would be a Sionistic propaganda throughout the peninsula. This, he declares, is recognised by many Jews themselves, and by some of their Rabbis.

By far the most attractive article in the *Nuova Antologia* is one by a lady, Signora Ravizza, describing her rescue-work among the little thieves and ragamuffins of the streets of Milan, a work to which she was drawn by reading of the suicide of a boy-thief of fourteen in gaol. Thanks to a "kitchen for the sick poor," which she worked in a very poor quarter, and at which free meals were to be had, the authoress was able to make friends one by one with a little gang of boy-pickpockets, and her account of her protégés and their many misdemeanours is full of charm, although the thought occurs to one that Italy stands sadly in need of a Compulsory Education Act. The anonymous political writer sums up the position of Italy at the close of the Algiers Conference as one for sober satisfaction, in spite of the obvious, and, as the author asserts, numbered disapproval of Germany. Italy's national feelings were clearly much gratified by the selection of an Italian delegate to convey the decisions of the Conference to the Sultan of Morocco. There is an interesting historical account of the Theatre of Marcellus in Rome, illustrated from fine old engravings.

The *Civiltà Cattolica* maintains that anti-clerical prejudice, sown throughout Italy by revolutionary Liberalism, is the great obstacle to the religious pacification and true national unity of the nation. As evidences of the existence of this spirit the author quotes the annual Giordano Bruno celebrations in Rome, and a recent article by Professor C. Lombroso on the dangers of clericalism. From other points of view, however, he admits that the religious condition of Italy to-day is in many ways most encouraging. The same writer writes energetically on behalf of a purified theatre, the need for a stricter censorship being recognised by men of every party.

The present year has seen the birth of a new University magazine, *Studium*, which, besides giving much University information, publishes articles of general interest.

THE DUTCH REVIEWS.

Vragen des Tijds contains an article dealing with the present position of Church and State in France, but the most interesting contribution to that review is the one dealing with insurance. The writer tells us how the German Government insures its workmen against sickness, and gives details for the guidance of the Dutch. Insurance in Germany is compulsory for those earning less than a certain amount. In the case of sickness and old age that amount is roughly equal to £100 per annum. The workman pays half the old age premium and two-thirds of that for sickness, the employer paying the other portion in both cases. The State grants a subsidy in the case of old age pensions.

Another article deals with the strife between Capital and Labour; and *De Gids* also has a contribution on similar lines. An effort is being made to organise labour, and to take such steps as shall prevent lamentable collisions between employers.

The next article in *D. Gids* is an essay on "An Introduction to the History of the Dutch Language." It is interesting to those who are fond of studying the changes in words how the consonants remain through the ages, or how this one or that one changes into another, but the ordinary reader will not see very much in it. Professor A. G. van Hamel's sketch of "The History of the Romance Languages," although very learned, will command more interest. The Romance languages are those which have sprung from the Latin. They were used in songs and ballads, which were often stories in rhyme, and so obtained their general title.

The article on "The Lack of Purpose in Living Nature," as we may translate the title, is decidedly interesting. We have arrived at certain opinions concerning the reason of this or that, and we believe that our conclusions are accurate. We say that various flowers have gaudy colours or sweet perfumes in order to attract insects, that those little creatures probe among the flowers for honey, and so secure fertilisation. We see in this a plan which appears to us to be just the thing. Are we correct in assuming that everything is done in that way for such and such a reason? Have we really found it all out, or are we only at the door of the problem? We judge to the best of our ability, according to our lights, as people used to say, but we may be wrong.

Elsevier has an interesting article on Agnano, near Naples: it is well illustrated, and the sketch of the career of Adolph Menzel, with reproductions of his pictures, is readable.

Once Upon is an average number; it contains the continuation of the series of articles on Hollar, Old and New, with quotations from Byron and others, and vivid descriptions of places, which jointly bring the old and the new very close together.

THE SCANDINAVIAN MAGAZINES.

Varia for March opens with an account of the hardships and perils of General MacDonald's expedition to Lhassa in the autumn of 1903, and a description of the wonderful city. Zuloaga, the famous Spanish national painter, whose work has just been on exhibition in Stockholm, is the subject of another article.

A grim contribution is that given by Thor Högdahl, which, under the title, "The Atoning Blood," professes to give a true picture of the horrible superstitions existing amongst the country folk of Sweden so recently as 1840, when a severe winter was followed by a long drought, and a consequent epidemic of

smallpox. The scared people began to whisper among themselves that this must be the wrath of God venting itself upon innocent and guilty alike, and that what the Almighty wanted was blood! Now, by an evil chance, there was an unfortunate farm-servant lying in prison, accused on very slight evidence of having murdered a ragman. A host of witnesses who hitherto had been silent now came forward. Whether their evidence was false or true, the judge and jury had heard so much about the need of Atoning Blood, and, not caring to oppose themselves against the people, that they did not think twice about a verdict of "guilty." Then follows a gruesome description of the execution and its attendant horrors.

Last month a writer in *De Gids* insisted on an increase of Dutch trade in Persia and the Levant. This month in *Dansk Tidsskrift* Dr. J. Ostrup endeavours to rouse Denmark from her contented self-effacement as a humble little State, with scarcely any foreign politics at all, to take advantage of the special opportunities afforded such small countries as herself of "doing good business" abroad. Her very smallness protects her from the envy and aggressiveness of the Great Powers. What a Frenchman would grudge a German, and the German in turn the Englishman, they would joyfully permit to a Dutchman, a Portuguese, or a Dane, and in the near future Denmark will find ample opportunities in the East of increasing her activities and of making a name for herself without rousing political suspicion and jealousy.

But this sort of thing should not be left to private enterprise as has been the case, for example, in Siam. It should be the duty of the Government to open up fields of commerce and labour for the Danes in such countries as would not, after a generation or two, completely absorb the emigrant, robbing the homeland of him and his sons for ever, as is the case in America, from whence, having once made a hearth for himself there, he rarely returns. The emigrant to East Asia, to Siam, to the Levant, would always turn back to the homeland, placing at its disposal such mercantile experience and, happily, also such capital as he had acquired abroad. Now, however, it is to private initiative that Denmark owes such foreign trade and industries as she has. It is to the enterprise of a private individual at the founding of the great northern telegraphic company in East Asia that she owes the market for her wares she has there; in spite of which she has left herself without any representative in Peking, and on the whole Chinese coast possesses but one solitary consul sent out from the home country.

Dr. Ostrup, therefore, insists first of all upon a reorganisation and increase of the Danish consular service, which is absurdly inadequate, and a weeding-out of such men as have no other interest in their post than that which lies in the title and uniform. In Constantinople Danish interests have, so far, been taken charge of by the Swedish consulate, and this at a time when very shortly the completion of the Baghdad railway will unlock the whole Orient with its wealth of opportunities both national and private. There may be some doubt as to whether Denmark should have her representative in Constantinople or Baghdad—though in view of the strong centralisation of the Osman Government, Constantinople seems preferable—but there can be no doubt whatever that the lack of a representative in Turkey is depriving Denmark of a host of chances which, if counted in money, would far exceed the cost of such representation. Representation is advertisement, and advertisement is as necessary to the State as to the individual, if she cares for growth and progress.

LA REVUE.

An interesting item in both April numbers of *La Revue* is the publication of extracts from the "Cahiers de Jennesse, 1845-6," of Ernest Renan.

WOMEN IN CHINA AND IN RUSSIA.

Francis Murry has an article on China in the first April number. He tells us that women are playing an important part in the new reform movement. The Dowager Empress, who five years ago dethroned her nephew for showing himself a partisan of political innovations, is taking the initiative in the reorganisation of the Celestial Empire. She has already effected certain important reforms. Schools have already been instituted for the Chinese women, reviews for women are being published, and Chinese women-writers have come into existence. In short, the evolution of the Chinese women is a striking sign of the transformation which China is undergoing. Ten years ago no one could have foretold that such an extraordinary revolution in the manners and habits of the Chinese as that which has taken place would have been possible.

In the same number G. Savitch, in the series of articles on Literary Types of the Russian Crisis, writes on the Russian Woman. He says that emancipation is always bilateral: it liberates both oppressed and oppressor. Such liberties as Russian women acquired half a century ago had as a result an increase of the liberties of man himself in relation to his masters. Similarly the liberties which the woman of the people gains over her husband, over the mir, and those who exploit her, will have as a consequence the emancipation of the country from the power of officials, usurers, etc.—that is to say, the new Russian woman movement will result in the complete and definite emancipation of the whole country.

M. CLEMENCEAU.

Maurice Leblond contributes a study of Georges Clemenceau, in which he maintains that the Georges Clemenceau of the past is virtually the same Georges Clemenceau to-day. Any distinctions can only be very superficial. He does not contradict himself, and in his political career and his literary work it is easy to recognise the logic and the continuity of his mental evolution. His life constitutes a whole, and, to use an expression dear to him, his works form a block from which nothing can be detached or thrown away. Like the article in the *Nouvelle Revue*, it is an interesting character-sketch the writer gives us.

CESARE LOMBROSO.

In the second number, Paola Lombroso writes a biographical note on her father, in which she explains how he gradually came to be so much interested in the study of criminals. Cesare Lombroso, writes his daughter, began life with a desire to become a philologist. He was deeply interested in Greek and Latin, and at the age of twelve he published an essay on the "Greatness and the Decadence of Rome." He continued his philological studies for some years, and then took up medicine, especially the study of mental disease, with equal ardour. His worst work on "The White Man and the Coloured Man" marks his natural transition from the study of languages to the study of the mind. He preferred this to any other of his works, yet it is almost unknown.

It was a greater transition from mental diseases to criminal anthropology than the previous transition had been, and a long series of preparatory anthropological studies preceded it. Most curious of all, at the age of twenty-three Lombroso joined the army and led a military life for six years. But the time was not altogether lost: he collected much useful material for his future work. For some time he was obliged

to live by his pen, and though a facility of composition was never wanting, we are told his writing was, and is still, indecipherable. Happily he soon gained the post of director of a lunatic asylum, and there he had favourable opportunities for carrying on his studies. The first subject which he took up was pellagra, which he showed to be caused by eating unsound maize. This question occupied ten years, years of strife they may be called, but he thus learnt that it was no use to discover the cause of the mischief without doing something to have it removed; and without this experience he might have published his theories about criminal man without a word as to the necessity of adding to the science of crime practical reforms of the penal laws.

THE NOUVELLE REVUE.

Writing in the *Nouvelle Revue* of April 1st Marcel Théaux gives us a study of M. Clemenceau and the Social Question.

M. CLEMENCEAU.

The writer defines M. Clemenceau's attitude to the social problem:—"To reconcile justice with liberty—that is to say, to give to every citizen such intellectual, moral and material conditions as will enable him to reap the advantages of liberty." And the means by which this end is to be attained were set forth in a speech which M. Clemenceau made on February 1st, 1884:—"We demand equality of educational rights, of rights to liberty, and of rights to the most complete and useful exercise of every human activity." Thus the first duty of society is to provide education for every man, and the second to allow him "complete liberty, political and economic." The intervention of the State ought not to be oppressive. M. Clemenceau said:—

When I consider that the State ought to intervene to aid and to help the unfortunate, and to equalise their chances in the struggle, I mean that it should not stifle individual initiative. I mean that this assistance should only be given to prepare a return to liberty, in proportion as the forces are equalised, both by education and progressive modifications of economic conditions.

It is not a question of oppressing capitalism; it is a question of simply restoring capitalism to the limits of its rights in order to permit a pacific and progressive return to economic truth, and to liberty, in accordance with the complete emancipation of the salaried classes and the organisation of perfect liberty.

THE PATRIOTISM OF MADAME ADAM.

An anonymous writer contributes an appreciation of the Patriotism of Madame Adam, based on the fourth volume of her memoirs, entitled "My Illusions and Our Sufferings during the Siege of Paris." Madame Adam, the founder of the *Nouvelle Revue*, interrupted her journal of the siege of Paris for her daughter, but, says the writer of the present article, it far exceeds its original aim: it is to France and to humanity that it is addressed. Madame Adam writes of Gambetta:—

Gambetta is all that we believed him to be. He has arranged everything. He ought to have been financial, political, and military administrator. The choice which he, as Minister of War, made of commanders, generals, and admirals shows his knowledge of men. All those whom he chose are destined to be the chiefs of the new French Army. . . . All are agreed that if we had had inside Paris a man capable of the energy which Gambetta has displayed outside, we should have conquered!

THE INDUSTRIAL DEVELOPMENT OF RUSSIA.

In the second April number F. Maes has an article on the above subject. He applies to Russia the words which Goethe used on the evening of the day of the battle of Valmy: "Here, in this place, at this hour, opens a new era in the history of the world." A real transformation is being prepared in Russia, M. Maes

says. Russian industry is really a recent creation, but its rapid progress is now certain and inevitable, for it is in the economic youth of the Russian nation that the secret of Russia's strength lies, as her economic youth is also the motive for which Russia has borne terrible trials, which would probably have caused the fall of any other State.

THE STUDY OF SHAKESPEARE.

The editor of the *Library* has had the happy idea to devote the April number of his quarterly to Shakespeare.

Mr. Sidney Lee supplies notes and additions to the Census of Copies of the First Folio, and Mr. H. R. Plomer deals with the Printers of Shakespeare's works. In another article Mr. G. F. Barwick writes on Impresas, namely devices or emblems with a motto, from the earliest times to the sixteenth century, and concludes with a reference to the six impresas found in "Pericles," though not in the portion recognised as Shakespeare's.

There are two articles of more "practical" interest. Mr. Arundell Esdaile, who takes for his subject Shakespeare-Literature, 1901-5, gives an interesting bibliography of the more important editions of Shakespeare and books relating to Shakespeare issued during the first five years of the century; while Mr. John Ballinger treats of the Shakespeare collections in Municipal Libraries, such as Birmingham, Cambridge, Birkenhead, Liverpool, Manchester, and Lambeth, the owner of three of the folios, and concludes with a list of editions and works which he thinks should be found in every municipal library.

The greatest monument that could be raised to the genius of Shakespeare, says Mr. Ballinger, the librarian at Cardiff, would be to bring the great mass of readers to a knowledge of his works, but the promotion of the study of the greatest of all writers still awaits the revivifying touch of some organisation. Local societies exist in many parts of the country, but some movement to promote a more systematic study of Shakespeare is still wanted.

THE REVUE DE PARIS.

In the April numbers of the *Revue de Paris* Félix Mathieu writes on Pascal and his famous Puy-de-Dôme experiments on Atmospheric Pressure.

PASCAL AND ATMOSPHERIC PRESSURE.

Descartes claims that he suggested the experiment, and that Pascal was at first hostile to the idea. The writer examines the claims of each, noting in advance that Torricelli in 1644 had also made certain similar experiments. Pascal's Puy-de-Dôme experiment occurred on September 19th, 1648, and the results were published at the end of the year, but Pascal did not apprise Descartes of the fact, nor did he send him any account of it. Descartes complained, and Pascal, in a letter dated 1651, after Descartes' death, declared that the experiment was of his own invention.

MICHELANGELO.

Romain Rolland, writing in the second April number, deals with the personality of Michelangelo. He

describes the great artist as a man of medium height, with broad shoulders and strong muscles. In his physiognomy sadness and indecision predominated. No man was ever such a prey to genius. His life was a frenetic exultation in a body and a soul too weak to contain it. He lived in a continual fury. His excess of force obliged him to act, to act incessantly, without a single hour of repose. He wrote: "I think of nothing but work, night and day."

This unhealthy need of activity degenerated into mania. When he was to make a monument he would lose years in choosing his materials and in constructing routes for the transport of them. He would be engineer and everything. He did not allow himself time to eat and to sleep. He complained of poverty, and yet died a rich man, owning six houses and lands. It is not surprising that he had many serious illnesses, and that at forty-two he was an old man.

And his mind more than his body suffered from the life he led. His pessimism was hereditary, and he had attacks of panic. Beethoven was sad owing to his circumstances; at heart he was cheerful and happy. Michelangelo's sadness was in himself as much as his need for perpetual work, and it isolated him from his fellow-men. Yet he had a tender heart, and he had much to endure from his family. His father and three brothers, who were always quarrelling among themselves, were agreed on one point—that Michelangelo should work for them and supply them with money.

AN ANGLO-RUSSIAN ALLIANCE.

A Russian, writing under the title "Berlin and St. Petersburg," concludes with a plea for an Anglo-Russian alliance. He thinks it would be a sensible thing for Russia to enter into friendly relations with the Power whose interests, like those of Russia, are so many in Asia. England has made many overtures to Russia, but they have always been rejected, at the occult instigation of Berlin. An Anglo-Russian rapprochement on the basis of an arrangement in Asia would re-establish the threatened equilibrium in Europe, and would offer to the world a strong guarantee of peace.

The Harbinger of Light for May has a character sketch of Professor Barrett (of the Royal College of Science, Ireland), by the Editor, Mrs. Bright. A considerable section is taken up with an account of a spiritual address by the late Dr. Robinson, in connection with the medium, Charles Bailey. Mrs. Bright is bringing the magazine up to a very high standard. It is no wonder that its circulation is increasing.

Christians in the Army form the subject of a short paper by Rev. O. S. Watkins, Chaplain to the Brigade of Guards, in the *Young Man*. He says a Christian man possessed of real grit will not find it harder to serve Christ in the Army than in civil life. The days of severe persecution have passed away. "I know a barrack-room where every voice is hushed while the Christian men kneel in prayer at their cot-sides; and in most rooms the men take a sort of pride in the Christian in their room, and keep him up to the mark if they think he is growing slack."



IN THE DAYS OF THE COMET.

BY H. G. WELLS.

*"The World's Great Age begins anew,
The Golden Years return,
The Earth doth like a Snake renew
Her Winter Skin outworn:
Heaven smiles, and Faiths and Empires gleam
Like Wrecks of a Dissolving Dream."*

PROLOGUE.

THE MAN WHO WROTE IN THE TOWER.

I saw a grey-haired man, a figure of hale age, sitting at a table and writing.

It seemed to be in a room in a tower, very high, so that through the tall window on his left one perceived only distances, a remote horizon of sea, a headland, and that vague haze and glitter in the sunset that many miles away marks a city. All the appointments of the room were orderly and beautiful, and in some subtle quality, in this small

difference, and that, new to me and strange. They were in no fashion I could name, and the simple costume the man wore suggested neither period nor country. It might, I thought, be the Happy Future or Utopia or the Land of Simple Dreams; an errant mote of memory, Henry James's phrase and story of "The Great Good Place" twinkled across my mind and passed and left no light.

The man I saw wrote with a thing like a fountain-pen, a modern touch that prohibited any historical retrospection, and as he finished each sheet, writing in an easy, flowing hand, he added it to a growing pile upon a graceful little table under the window. His last-done sheets lay loose, partly covering others that were clipped together into fascicles. Old as he certainly was, he wrote with a steady hand. . . .

Clearly he was unaware of my presence, and I stood waiting until his pen should come to a pause.

I discovered that a concave speculum hung slantingly high over his head; a movement in this caught my attention sharply, and I looked up to see dis-



Ernest H. Mills.]

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Mr. H. G. Wells

torted and made fantastic, but bright and beautifully coloured, the magnified, reflected, evasive rendering of a palace, of a terrace, of the vista of a great roadway with many people, people exaggerated, impossible-looking because of the curvature of the mirror, going to and fro. I turned my head quickly, that I might see more clearly through the window behind me, but it was too high for me to survey this nearer scene directly, and after a momentary pause I came back to that distorting mirror again.

But now the writer was leaning back in his chair. He put down his pen and sighed the half-resentful sigh—"Ah! you work, you! how you gratify and tire me!"—of a man who has been writing to his satisfaction.

"What is this place?" I asked, "and who are you?"

He looked round with the quick movement of surprise.

"What is this place?" I repeated, "and where am I?"

He regarded me steadfastly for a moment from under his wrinkled brows, and then his expression softened to a smile. He pointed to a chair beside the table. "I am writing," he said.

"About this?"

"About the Change."

I sat down. It was a very comfortable chair, and well placed under the light.

"If you would like to read—" he said.

I indicated the manuscript. "This explains?" I asked.

"That explains," he answered.

He drew a fresh sheet of paper toward him as he looked at me.

I glanced from him about his apartment and back to the little table. A fascicle marked very distinctly "I" caught my attention, and I took it up. I smiled in his friendly eyes. "Very well," said I, suddenly at my ease, and he nodded and went on writing. And in a mood between confidence and curiosity, I began to read.

This is the story that happy, active-looking old man in that pleasant place had written.

BOOK THE FIRST.

CHAPTER THE FIRST—DUST IN THE SHADOWS.

I.

I have set myself to write the story of the Great Change so far as it has affected my own life and the lives of one or two people closely connected with me, primarily to please myself.

Long ago, in my crude, unhappy youth, I conceived the desire of writing a book. To scribble secretly and dream of authorship was one of my chief alleviations, and I read with a sympathetic envy every scrap I could get about the world of literature and the lives of literary people. It is something, even amidst this present happiness, to find leisure and opportunity to take up and partially realise these old and hopeless dreams. But that alone, in a world where so much of vivid and increasing interest presents itself to be done even by an old man, would not, I think, suffice to set me at this desk. I find some such recapitulation of my past as this will involve, is becoming necessary to my own secure mental continuity. The passage of years brings a man at last to retrospection; at seventy-two one's youth is far more important than it was at forty. And I am out of touch with my youth. The old life seems so cut off from the new, so alien and so unreasonable, that at times I find it bordering upon the incredible. The data have gone, the buildings and places. I stopped dead the other day in my afternoon's walk across the moor, where once the dismal outskirts of Swathinglea straggled toward Leet, and asked: "Was it here indeed that I crouched among the weeds and refuse and broken crockery, and loaded

my revolver, ready for murder? Did ever such a thing happen in my life? Was such a mood and thought and intention ever possible to me? Rather, has not some queer nightmare spirit out of dream-land slipped a pseudo-memory into the records of my vanished life? There must be many alive still who have the same perplexities. And I think, too, that those who are now growing up to take our places in the great enterprise of mankind will need many such narratives as mine for even the most partial conception of the old world of shadows that came before our day. It chances that my case is fairly typical of the Change; I was caught midway in a gust of passion and a curious accident put me for a time in the very nucleus of the new order. . . .

My memory takes me back across the interval of fifty years to a little ill-lit room with a sash-window open to a starry sky, and instantly there returns to me the characteristic smell of that room, the penetrating odour of an ill-trimmed lamp burning cheap paraffin. Lighting by electricity had then been perfected for fifteen years, but still the larger portion of the world used these lamps. All this first scene will go, in my mind at least, to that olfactory accompaniment. That was the evening smell of the room. By day it had a more subtle aroma, a closeness, a peculiar sort of faint pungency, that I associate—I know not why—with dust.

Let me describe this room to you in detail. It was perhaps eight feet by seven in area, and rather

higher than either of these dimensions; the ceiling was of plaster, cracked and bulging in places, grey with the soot of the lamp, and in one place discoloured by a system of yellow and olive-green stains caused by the percolation of damp from above. The walls were covered with dun-coloured paper upon which had been printed in oblique reiteration a crimson shape, something of the nature of a curly ostrich feather or an acanthus-flower, that had in its less faded moments a sort of dingy gaiety. There were several big plaster-rimmed wounds in this, caused by Parload's ineffectual attempts to get nails into the wall, whereby there might hang pictures. One nail had hit between two bricks and got home, and from this depended, sustained a little insecurely by frayed and knotted blind-cord, Parload's hanging bookshelves, planks painted over with a treacly blue enamel, and further decorated by a fringe of pinked American cloth insecurely fixed by tacks. Below this was a little table that behaved with a mulish vindictiveness to any knee that was thrust beneath it suddenly: it was covered with a cloth whose pattern of red and black had been rendered less monotonous by the accidents of Parload's versatile ink-bottle, and on it, *leitmotif* of the whole, stood and stank the lamp. This lamp, you must understand, was of some whitish translucent substance that was neither china or glass; it had a shade that did not protect the eyes of a reader in any measure, and it seemed admirably adapted to bring into pitiless prominence the fact that after the lamp's trimming, dust and paraffin had been smeared over its exterior with a reckless generosity.

The uneven floor-boards of this apartment were covered with scratched enamel of a chocolate hue, on which a small island of frayed carpet dimly blossomed in the dust and shadows.

There was a very small grate, made of cast-iron in one piece and painted buff, and a still smaller misfit of a cast-iron fender that confessed the grey stone of the hearth. No fire was laid, only a few scraps of torn paper and the bowl of a broken corn-cob pipe were visible behind the bars, and in the corner, and rather thrust away, was an angular jappaned coal-box with a damaged hinge.

Parload's truckle-bed hid its grey sheets beneath an old patch-work counterpane on one side of the room and veiled his boxes and suchlike oddments; and invading the two corners of the window were an old whatnot and the washhand-stand, on which were distributed the simple appliances of his toilet.

The washhand-stand had been made of deal by someone with an excess of turnery appliances in a hurry, who had tried to distract attention from the rough economies of his workmanship by an arresting ornamentation of blobs and bulbs upon the joints and legs. Apparently the piece had then been placed in the hands of some person of infinite

leisure equipped with a pot of ochreous paint, varnish and a set of flexible combs. This person had first painted the article, then, I fancy, smeared it with varnish, and then sat down to work with the combs to streak and comb the varnish into a weird imitation of the grain of some nightmare timber. The washhand-stand so made had evidently had a prolonged career of violent use; had been chipped, kicked, splintered, punched, stained, scorched, hammered, desiccated, damped and defiled; had met indeed with almost every possible adventure, except a conflagration or a scrubbing, until at last it had come to this high refuge of Parload's attic to sustain the simple requirements of Parload's personal cleanliness. It is to be remarked that every drop of water Parload used had to be carried by an unfortunate servant-girl—the "slavey," Parload called her—up from the basement to the top of the house, and subsequently down again.

A chest, also singularly grained and streaked, of two large and two small drawers, held Parload's reserve of garments, and pegs on the door carried his two hats and completed this inventory of a "bed-sitting room" as I knew it before the Change. But I had forgotten—there was also a chair with a "squab" that apologised inadequately for the defects of its cane seat. I forgot that for the moment, because I was sitting on the chair on the occasion that best begins this story.

I have described Parload's room with such particularity because it will help you to understand the key in which my earlier chapters are written, but you must not imagine that this singular equipment or the smell of the lamp engaged my attention at that time to the slightest degree. I took all this grimy unpleasantness as if it were the most natural and proper setting for existence imaginable. It was the world as I knew it. My mind was entirely occupied then by graver and intenser matters, and it is only now in the distant retrospect that I see these details of environment as being remarkable, as significant, as indeed obviously the outward visible manifestations of the old-world disorder in our hearts.

II.

Parload stood at the open window, opera-glass in hand, and sought and found, and was uncertain about and lost again, the new comet.

I thought the comet no more than a nuisance then, because I wanted to talk of other matters. But Parload was full of it. My head was hot, I was feverish with interlacing annoyances and bitterness, I wanted to open my heart to him—at least, I wanted to relieve my heart by some romantic rendering of my troubles—and I gave but little heed to the things he told me.

We were two youths much of an age together; Parload was two and twenty, and eight months

older than I. He was—I think his proper definition was “engrossing clerk” to a little solicitor in Overcastle; while I was third in the office staff of Rawdon’s pot-bank in Clayton. We had met first in the “Parliament” of the Young Men’s Christian Association of Swathinglea; we had found we attended simultaneous classes in Overstone, he in science and I in shorthand, and had started a practice of walking home together, and so our friendship came into being (Swathinglea, Clayton and Overcastle are contiguous towns, I should mention, in the great industrial area of the Midlands). We had shared each other’s secret of religious doubt, we had confided to each other a common interest in socialism, he had come twice to supper at my mother’s on a Sunday night, and I was free of his apartment. He was then a tall, flaxen-haired, gawky youth, with a disproportionate development of neck and wrist, and capable of vast enthusiasm; he gave two evenings a week to the evening classes of the organised science-school in Overcastle, where physiography was his favourite subject; and through this insidious opening of his mind, the wonder of outer space had come to take possession of his soul. He had commandeered an old opera-glass from his uncle who farmed at Leet over the moors, he had bought a cheap paper planisphere and Whitaker’s almanac, and for a time day and moonlight were mere blank interruptions to the one satisfactory reality in his life—star-gazing. It was the deeps that had seized him, the immensities, and the mysterious possibilities that might float unlit in that unplumbed abyss. With infinite labour, and the help of a very precise article in “The Heavens,” a little monthly magazine that catered for those who were under this obsession, he had at last got his opera-glass upon the new visitor to our system from outer space. He gazed in a sort of rapture upon that quivering little smudge of light among the shining pin-points—and gazed. My troubles had to wait for him.

“Wonderful,” he sighed, and then, as though his first emphasis did not satisfy him—“wonderful!”

He turned to me. “Wouldn’t you like to see?”

I had to look, and then I had to listen, how that this scarcely visible intruder was to be, was presently to be one of the largest comets this world has ever seen; how that its course must bring it within at most—so many score of millions of miles from the earth (a mere step, Parloard seemed to think that); how that the spectroscope was already sounding its chemical secrets, perplexed by an unprecedented band in the green; how it was even now being photographed in the very act of unwinding—in an unusual direction—a sunward tail (which presently it wound up again); and all the while, in a sort of undertow, I was thinking, first of Nettie Stuart and the letter she had just written me, and then of old Rawdon’s detestable face as I had seen it that

afternoon. Now I planned answers to Nettie, and now belated repartees to my employer, and then again “Nettie” was blazing all across the background of my thoughts. . . .

Nettie Stuart was daughter of the head gardener of the rich Mr. Verrall’s widow, and she and I had kissed and become sweethearts before we were eighteen years old. My mother and hers were second cousins and old schoolfellows, and though my mother had been widowed untimely by a train accident and had been reduced to letting lodgings (she was the Clayton curate’s landlady), a function esteemed much lower than that of Mrs. Stuart, a kindly custom of occasional visits to the gardener’s cottage at Checkshill Towers still kept the friends in touch. Commonly I went with her. And I remember it was in the dusk of one bright evening in July, one of those long golden evenings which do not so much give way to night as admit at last upon courtesy the moon and a choice retinue of stars, that Nettie and I, at the pond of goldfish where the yew-bordered walks converge, made our shy beginners’ vow. I remember still—something will always stir in me at that memory—the tremulous emotion of that adventure. Nettie was dressed in white, her hair went off in waves of soft darkness from above her dark, shining eyes, and there was a little necklace of pearls about her sweetly modelled neck, and a little coin of gold that nestled in her throat. I kissed her half-reluctant lips, and for three years of my life thereafter—nay! I almost think for all the rest of her life and mine—I could have died for her sake.

You must understand—and every year it becomes increasingly difficult to understand—how entirely different the world was then from what it is now. It was a dark world; it was full of preventable disorder, preventable diseases and preventable pain, of harshness, of a savage universal jealousy and stupid unpremeditated cruelties, but yet, it may be even by virtue of the general darkness, there were moments of a rare and evanescent beauty that seem no longer possible in my experience. The Great Change has come forevermore, happiness and beauty are our atmosphere, there is peace on earth and goodwill to all men, none would dare to dream of returning to the sorrows of the former time, and yet that misery was pierced, ever and again its grey curtain was stabbed through and through by joys of an intensity, by perceptions of a keenness, that it seems to me are now altogether gone out of life. Is it the Change, I wonder, that has robbed life of its extremes, or is it perhaps only this, that youth has left me—even the strength of the middle years leaves me now—and taken its despairs and raptures, leaving me judgment perhaps, sympathy, memories—?

I cannot tell. One would need to be young now, and to have been young then as well, to decide that impossible problem.

Perhaps a cool observer even in the old days would have found little beauty in our grouping. I have our two photographs at hand in this bureau as I write, and they show a gawky youth in ill-fitting, ready-made clothing, and Nettie—. Indeed, Nettie is badly dressed, and her attitude is more than a little stiff, but I can see her through the picture, and her living brightness, and something of that mystery of charm she had for me, come back again to my mind.

The reality of beauty yields itself to no words. I wish that I had the sister art and could draw in my margin something that escapes description. There was a sort of gravity in her eyes. There was something, a matter of the minutest difference, about her upper lip, so that her mouth closed sweetly and broke very sweetly to a smile. That grave, sweet smile!

After we had kissed and decided not to tell our parents for a while of the irrevocable choice we had made, the time came for us to part, shyly and before others, and my mother and I went off back across the moonlit park—the bracken-thickets rustling with startled deer—to the railway-station at Checkshill and so to our dingy basement in Clayton, and I saw no more of Nettie—except that I saw her in my thoughts—for nearly a year. But at our next meeting it was decided we must correspond, and this we did with much elaboration of secrecy, for Nettie would have no one at home, not even her only sister, know of her attachment. So I had to send my precious documents sealed and under cover by way of a confidential schoolfellow of hers who lived near London. . . .

Our correspondence began our estrangement, because for the first time we came into more than sensuous contact and our minds sought expression.

Now you must understand that the world of thought in those days was in the strangest condition; it was choked with obsolete, inadequate formulæ, it was tortuous to a mazelike degree with secondary contrivances and adaptations, suppressions, conventions and subterfuges. Base immediacies fouled the truth on any man's lips. I was brought up by my mother in a quaint, old-fashioned, narrow faith in certain religious formulæ, certain rules of conduct, certain conceptions of social and political order, that had no more relevance to the realities and needs of every-day contemporary life than if they were clean linen that had been put away with lavender in a drawer. Indeed, her religion did actually smell of lavender; on Sundays she put away all the things of reality, the garments and even the furnishings of every-day, hid her hands, that were gnarled and sometimes chapped with scrubbing, in carefully mended black gloves, assumed her old black silk dress and bonnet, and took me, unnaturally clean and sweet also, to church. There we sang and bowed and heard sonorous prayers and

joined in sonorous responses, and rose with a congregational sigh refreshed and relieved when the doxology with its opening, "Now to God the Father, God the Son," bowed out the tame, brief sermon. There was a hell in that religion of my mother's, a red-haired hell of curly flames that had once been very terrible; we were expected to believe that most of our poor unhappy world was to atone for its muddle and trouble here by suffering exquisite torments forever after, world without end, Amen. But indeed those curly flames looked rather jolly. The whole thing had been mellowed and faded into a gentle unreality long before my time; if it had much terror even in my childhood, I have forgotten that; it was not so terrible as the Giant who was killed by the Beanstalk; and I see it all now as a setting for my poor old mother's worn and grimy face, and almost lovingly as a part of her. And Mr. Gabbitas, our plump little lodger, strangely transformed in his vestments and lifting his voice manfully to the quality of those Elizabethan prayers, seemed, I think, to give her a special and peculiar interest with God. She radiated her own tremulous gentleness upon Him, and redeemed Him from all the implications of vindictive theologians; she was in truth, had I but perceived it, the effectual answer to all she would have taught me.

Mr. Gabbitas, you see, did sometimes, as the phrase went, "take notice" of me. He had induced me to go on reading after I left school; and, with the best intentions in the world, and to anticipate the poison of the times, he had lent me Burble's "Scepticism Answered," and drawn my attention to the library of the Institute in Clayton.

The excellent Burble was a great shock to me; it seemed clear from his answers to the sceptic that the case for doctrinal orthodoxy and all that faded and by no means awful hereafter, which I had hitherto accepted as I accepted the sun, was an extremely poor one; and to hammer home that idea, the first book I got from the Institute happened to be an American edition of the collected works of Shelley, his gassy prose as well as his atmospheric verse. I was soon ripe for blatant unbelief. And at the Young Men's Christian Association I presently made the acquaintance of Parload, who told me under promises of the most sinister secrecy that he was "a socialist out and out." He lent me several copies of a periodical with the clamant title of "The Clarion," which was just taking up a crusade against the accepted religion. The adolescent years of any fairly intelligent youth lie open, and will always lie healthily open, to the contagion of philosophical doubts, of scorn and new ideas, and I will confess I had the fever of that phase badly. Doubt, I say, but it was not so much doubt—which is a complex thing—as startled, emphatic denial. "Have I believed *this!*" And I was also, you must remember, just commencing love-letters to Nettie.

We live now in these days when the Great Change has been in most things accomplished, in a time when everyone is being educated to a sort of intellectual gentleness, a gentleness that abates nothing from our vigour, and it is hard to understand the stifled and struggling manner in which my generation of common young men did its thinking. To think at all about certain questions was an act of rebellion that set one oscillating between the furtive and the defiant. People begin to find Shelley—for all his melody—noisy and ill-conditioned now, because his Anarchs have vanished, yet there was a time when novel thought *had* to go to that tune of breaking glass. It becomes a little difficult to imagine the yeasty state of mind, the disposition to shout and say Yah! at constituted authority, to sustain a persistent note of provocation, such as we raw youngsters displayed. I began to read with avidity such writings as Carlyle, Browning and Heine have left for the perplexity of posterity, and not only to read and admire, but to imitate. My letters to Nettie, after one or two genuinely-intended displays of perfervid tenderness, broke out towards theology, sociology and the cosmos in turgid and startling expressions. No doubt they puzzled her extremely.

I retain the keenest sympathy, and something inexplicably near to envy, for my own departed youth, but I should find it difficult to maintain my case against anyone who would condemn me altogether as having been a very silly, posturing, emotional hobbledoy indeed, and quite like my faded photograph. And when I try to recall what exactly must have been the quality and tenor of my more sustained efforts to write memorably to my sweetheart, I confess I shiver. . . . Yet I wish they were not all destroyed.

Her letters to me were simple enough, written in a roundish, unformed hand, and badly phrased. Her first two or three showed a shy pleasure in the use of the word "dear"; and I remember being first puzzled and then, when I understood, delighted, because she had written "*Willie ashore*" under my name. "*Ashore*," I gathered, meant "darling." But when the evidences of my fermentation began, her answers were less happy.

I will not weary you with the story of how we quarrelled in our silly youthful way; and how I went the next Sunday, all uninvited, to Checkhill and made it worse; and how afterward I wrote a letter that she thought was "lovely" and mended the matter. Nor will I tell of all our subsequent fluctuations of misunderstanding. Always I was the offender and the final penitent, until this last trouble that was now beginning; and in between we had some tender near moments and I loved her very greatly. There was this misfortune in the business, that in the darkness and alone I thought with great intensity of her, of her eyes, of her touch, of her sweet, delightful presence, but when I

sat down to write I thought of Shelley and Burns and myself and other such irrelevant matters. When one is in love in this fermenting way, it is harder to make love than it is when one does not love at all. And as for Nettie, she loved, I knew, not me, but those gentle mysteries. It was not my voice should rouse her dreams to passion. . . . So our letters continued to jar. Then suddenly she wrote me one doubting whether she could ever care for anyone who was a socialist and did not believe in the church; and then, hard upon it, came another note with unexpected novelties of phrasing. She thought we were not suited to each other; we differed so in tastes and ideas; she had long thought of releasing me from our engagement. In fact, though I really did not apprehend it fully at the first shock, I was dismissed. Her letter had reached me when I came home after old Rawdon's none too civil refusal to raise my wages. On this particular evening of which I write, therefore, I was in a state of feverish adjustment to two new and amazing, two nearly overwhelming, facts, that I was indispensable neither to Nettie nor at Rawdon's. And to talk of comets!

Where did I stand?

I had grown so accustomed to think of Nettie as inseparably mine—the whole tradition of "true love" pointed me to that—that for her to face about with these precise small phrases toward abandonment, after we had kissed and whispered and come so close in the little adventurous familiarities of the young, shocked me profoundly. I! I! And Rawdon didn't find me indispensable, either. I felt I was suddenly repudiated by the universe and threatened with effacement; that in some positive and emphatic way I must at once assert myself.

Should I fling up Rawdon's place at once, and then, in some extraordinarily swift manner, make the fortune of Frobisher's adjacent and closely competitive pot-bank?

The first part of that programme, at any rate, would be easy of accomplishment—to go to Rawdon and say, "You will hear from me again"—but for the rest, Frobisher might fail me. That, however, was a secondary issue. The predominant affair was with Nettie. I found my mind thick-shot with flying fragments of rhetoric that might be of service in the letter I would write her. Scorn, irony, tenderness—what was it to be? . . .

"Bother!" said Parload suddenly.

"What?" said I.

"They're firing up at Bladden's ironworks, and the smoke comes right across my bit of sky."

The interruption came just as I was ripe to discharge my thought upon him.

"Parload," said I, "very likely I shall have to leave all this. Old Rawdon won't give me a rise in my wages, and after having asked I don't think I can stand going on upon the old terms any more.

See? So I may have to clear out of Clayton for good and all."

III.

That made Parload put down the opera-glass and look at me.

"It's a bad time to change just now," he said, after a little pause.

Rawdon had said as much, in a less agreeable tone.

But with Parload I felt always a disposition to the heroic note. "I'm tired," I said, "of humdrum drudgery for other men. One may as well starve one's body out of a place as starve one's soul in one."

"I don't know about that altogether," began Parload, slowly.

And with that we began one of our interminable conversations, one of those long, wandering, intensely generalised, diffusely personal talks that will be dear to the hearts of intelligent youths until the world comes to an end.

It would be an incredible feat of memory for me now to recall all that meandering haze of talk; indeed, I recall scarcely any of it, though its circumstances and atmosphere stand out, a sharp, clear picture in my mind. I posed after my manner, and behaved very foolishly, no doubt, a wounded, smarting egotist, and Parload played his part of the philosopher preoccupied with the deeps.

We were presently abroad, walking through the warm summer's night and talking all the more freely for that. But one thing that I said I can remember. "I wish at times," said I, with a gesture at the heavens, "that comet of yours or some such thing would indeed strike this world and wipe us all away—strikes, wars, tumults, loves, jealousies, and all the wretchedness of life!"

"Ah!" said Parload, and the thought seemed to hang about him.

"It could only add to the miseries of life," he said irrelevantly, when presently I was discoursing of other things.

"What would?"

"Collision with a comet. It would only throw things back. It would only make what was left of life more savage than it is at present."

"But why should *anything* be left of life?" said I.

That was our style, you know, and meanwhile we walked together up the narrow street outside his lodging, up the stepway and the lanes toward Clayton Crest and the highroad.

We crossed a longer street, up which a clumsy steam-tram, vomiting smoke and sparks, made its clangorous way, and adown which one saw the greasy brilliance of shop-fronts and the naphtha flare of hawkers dripping fire into the night. A hazy movement of people swayed along that road, and we heard the voice of an itinerant preacher from

a waste place between the houses. You cannot see these things as I can see them, nor can you figure—unless you know the pictures that great artist Hyde has left the world—the effect of the great hoarding by which we passed, lit below by a gas-lamp and towering up to a sudden sharp black edge against the pallid sky.

Those hoardings! They were the brightest-coloured things in all that vanished world. Upon them, in successive layers of paste and paper, all the rough enterprises of that time joined in chromatic discord—pill-venders and preachers, theatres and charities, marvellous soaps and astonishing pickles, typewriting machines and sewing machines, mingled in a sort of visualised clamour. And passing that there was a muddy lane of cinders, a lane without a light, that used its many puddles to borrow a star or so from the sky. We splashed along unheeding as we talked. Then across the allotments, a wilderness of cabbages and evil-looking sheds, past a gaunt abandoned factory, and so to the highroad. The highroad ascended in a curve past a few dwellings and a beerhouse or so, and round until all the valley in which four industrial towns lay crowded and confluent was overlooked.

I will admit that with the twilight there came a spell of weird magnificence over all that land, and brooded on it until dawn. The horrible meanness of its details was veiled—the hutches that were homes, the bristling multitudes of chimneys, the ugly patches of unwilling vegetation amidst the makeshift fences of barrel-stave and wire. The rusty scars that framed the opposite ridges where the iron ore was taken, and the barren mountains of slag from the blast-furnaces, were veiled; the reek and boiling smoke and dust from foundry, pot-bank and furnace were transfigured and assimilated by the night. The dust-laden atmosphere that was a grey oppression through the day became at sundown a mystery of deep translucent colours, of blues and purples, of sombre and vivid reds, of strange, bright clearnesses of green and yellow athwart the darkling sky. Each upstart furnace, when its monarch sun had gone, crowned itself with flames; the dark cinder-heaps began to glow with quivering fires and each pot-bank also squatted rebellious in a volcanic coronet of light. The empire of the day broke into a thousand feudal baronies of burning coal. The minor streets across the valley picked themselves out with gas-lamps of faint yellow, that brightened and mingled at all the principal squares and crossings with the greenish pallor of incandescent mantles and the high, cold glare of the electric arc. The interlacing railways lifted bright signal-boxes over their intersections, and signal stars of red and green in rectangular constellations. The trains became fiery serpents breathing a lurid fire. . . .

Moreover, high overhead, like things put out of reach and near forgotten, Parload had rediscovered

a realm that was ruled by neither sun nor furnace—the universe of stars.

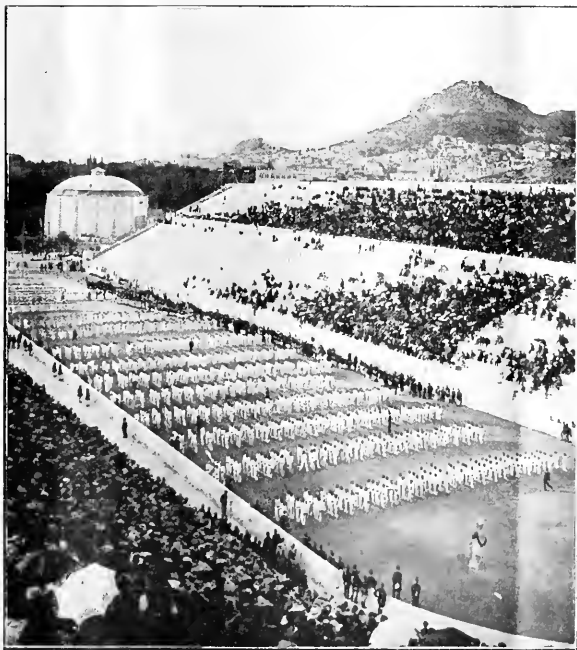
This was the scene of many a talk we two had held together. And in the daytime we went right over the crest and looked westward, there was farmland; there were parks and great mansions, the spire of a distant cathedral; and sometimes, when the weather was near raining, the crests of remote mountains hung clearly in the sky. Beyond the range of sight, indeed, out beyond, there was Checkshill; I felt it there always, and in the darkness more than I did by day. Checkshill and Nettie!

And to us two youngsters, as we walked along the cinder-path beside the rutted road and argued out our perplexities, it seemed that this ridge gave us compendiously a view of our whole world.

There, on the one hand, in a crowded darkness, about the ugly factories and work-places, the workers herded together, ill-clothed, ill-nourished,

ill-taught, badly and expensively served at every occasion in life, uncertain even of their insufficient livelihood from day to day, the chapels and churches and public-houses swelling up amidst their wretched homes like saprophytes amidst a general corruption; and on the other hand, in space, freedom and dignity scarce heeding the few cottages, as overcrowded as picturesque, in which the labourers festered, lived the landlords and the masters who owned pot-bank and forge and farm and mine. Far away, distant, beautiful, irrelevant, from out of a little cluster of second-hand bookshops, ecclesiastical residences, and the inns and incidentals of a decaying market-town, the cathedral of Lowchester pointed a beautiful unemphatic spire to vague incredible skies. So it seemed to us the whole world was planned in those youthful first impressions.

(To be continued.)



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[Underwood and Underwood, London, New York and Melbourne.]

The Olympic Games in the Stadion at Athens. Young Greeks preparing for the great games which commenced on April 22.

THE BOOK OF THE MONTH.

"THE OTHER SIDE OF DEATH": BY VARIOUS EXPLORERS.

"If a man dies, shall he live again?" The air resounds with disputes as to the teaching of religion in our schools. May I suggest that it might perhaps not be unprofitable if some of our doughty disputants would devote a little attention to the question whether, if the State has to undertake the religious instruction of our children, what answer is to be given to the fundamental question as to the immortality of the soul?

AN IMPORTANT QUESTION.

Undenominational religion, simple Bible teaching, unsectarianism, non-dogmatic teaching—all these phrases will not avail to obscure the issue. Possibly before the Education Bill gets through the Committee stage, Mr. Birrell—or, failing him, perhaps Mr. Thomas Lough—might inform Parliament whether or not the Education Department is prepared to express an opinion upon this all important subject. Is the immortality of the soul to be taught as a dogma or as a hypothesis, or is it to be left as an open question? Bishop Gore has laid down the law very emphatically as to the absolute necessity for explicit dogmatic teaching in our public elementary schools. But unfortunately Bishop Gore's idea of what should be taught as dogmatic truth on this subject would not be accepted as true by either the County Council, the Education Department, or the House of Commons. This I say assuming that the Bishop stands by the Apostles' Creed, which is explicit, dogmatic and authoritative enough, but which unfortunately on the subject now under discussion makes an explicit, dogmatic and authoritative statement which in its plain literal sense is absolutely unbelievable by any human being. "I believe," says the Apostles' Creed, "in the Resurrection of the Body." But in reality no one believes any such thing, if by Body the only body we have ever seen, the physical body be meant. Those who pretend to believe it do so by dint of explanations and elucidations which may be commended as eminently illustrative of the kind of evasive, illusive, indeterminate teaching which the Denominationalists so vehemently decry. They are certainly the very reverse of the clear, simple, positive statements which they assure us the child requires.

WANTED A REPLY!

We do not think there would be any difficulty in procuring a negative vote from the House of Commons or from the National Union of Elementary Teachers on the subject of the Resurrection of the Body. That ancient method of expressing the doctrine of personal immortality could hardly be recommended, even by Lord Hugh Cecil, as a simple concrete statement of dogmatic truth. What is wanted is not a negative but a positive decision. We all agree that no man in his senses would deliberately teach any class of children the Resurrection of the physical Body as a literal truth, any more than he would teach them that the world was made 4000 years before Christ in six days of twenty-four hours each. Our forefathers no doubt believed both statements, as they believed many other things which have become simply incredible to us. But what are the teachers, now to be emancipated from all manner of religious tests, to teach as to the Life after Death? Is there another side to Death, or is there not? When a man dies, does he die like the beast that perisheth, or does he live again as a persistent personality in another state of existence? Does conscious personality survive Death, or is it merged in the common universal soul, as a drop is merged in the ocean? Is it true that to all men cometh Death, and after Death the Judgment? If a teacher were to deny the existence of the soul, and to confine his tuition to enforcing the very negative views of many of the writers of the Old Testament, would the Education authorities interfere? "These be questions" to which answers should be forthcoming.

THE POPULAR CATHOLIC BELIEF.

The popular teaching of the Roman Catholic Church is at least clear and explicit. The last time I attended service in a Roman Catholic Cathedral I heard it set forth with much strenuous fervour and vigorous eloquence by the priest who occupied the pulpit. It was at Thurles, where I was on a visit to that dear old Irish saint, Archbishop Croke. The preacher told the crowded congregation that if any of them had abstained that morning from attending Mass excepting under the constraint of circumstances over which they had no control, or for some good and sufficient reason, they were living in mortal sin. If any of them were to be smitten down by death before that sin was repented of and confessed, the sinners would at once pass into the flames of hell, there to suffer till all eternity the constantly renewed torture of the worm that dieth not and of the fire that burns with inextinguishable flame. That night after church I frankly expressed to Dr. Croke my amazement at hearing such damnable inhuman doctrine

*1. "The other Side of Death: Scientifically examined and carefully described." By C. W. Leadbeater. Theosophical Publishing Co.

2. "Interwoven. Letters from a Son to his Mother." Boston: G. H. Ellis Co., 272 Congress-street.

3. "The Communion of Saints." By Rev. P. Dearmer. The Commonweal.

4. "The Soul in Science and Religion." By Dr. Paul Carus. The Monist.

preached from the pulpit of his cathedral. "But why not preach it, since it is the truth?" said the dear old saint, who would not willingly have hurt a fly. To which the only answer possible is, that if it be the truth we should do nothing else.

THE FAITH OF THE JEWS.

The answer of the Jews is as vague and indeterminate as that of the Catholics is clear and precise. Cecil Rhodes, who took a deep interest in those questions, made a point of asking all Jews of his acquaintance whether they had ever heard in the synagogue any Rabbi or religious teacher affirm the doctrine of immortality, or make any appeal to the heart and conscience of their congregation based upon the hypothesis that death did not end all. He assured me that he had never met a single Jew who had ever heard such an appeal. The future life in the synagogue would therefore appear to be treated as non-existent. Between these two extremes—the Catholic, whose future life is as lurid and vividly outlined as the flames of hell fire, and the Jew, whose outlook has no horizon beyond the grave—will be found the great mass of vaguely conceived and imperfectly expressed denominational and undenominational beliefs. It may be worth while to make a little inquiry into the question as to what is generally taught and believed amongst us.

THE SCIENTIST.

The *Monist* for April contains a very thoughtful and suggestive article on "The Soul in Science and Religion," from the pen of its editor, Dr. Paul Carus. It is a statement of the conclusions at which one of the most learned and philosophical of American men of science has arrived on the supreme question of immortality. Dr. Carus says in effect that there is no scientific truth in the popular religious notions of the conscious personal immortality of the individual:—

They are like fairy tales with a wholesome moral: the tale is fiction, the moral is true. They are helpful in enforcing right rules of conduct, and so though untrue if taken literally, they are true in their purpose; they can be used as a working hypothesis, because they are *as if* true.

Not true, but only "as if true." They are poetry but not science, but nevertheless of paramount importance to the life of mankind. Dr. Carus insists that if we accept Paul's definition of man as consisting of body, soul, and spirit, the body and soul die outright, the spirit alone survives.

HOW THE SPIRIT SURVIVES.

But the spirit is entirely dissociated from the soul, which is the animal, conscious, sentient life of feeling, desire, memory, and emotion. The only immortality he admits is that which George Eliot sang in her "Choir Invisible":—

The spirit of Shakespeare, of Goethe, of any poet and also of any statesman who has helped to shape ever so remotely the conditions of our present life, is incorporated in the general spirit of mankind, and has thus acquired an immortality that is not subject to corruption. This

spiritual condition was spoken of by Christ as the treasures which neither moth nor rust doth corrupt, and where thieves do not break through or steal. We must notice in this connection that consciousness, sense-activity and the entire realm of sentiment, being the psychical body, will have no part in the immortality of the spirit. Consciousness together with all feeling is clearly affiliated with bodily life.

A SHADOWY IMMORTALITY.

The thing which we know as our Ego, that personality which lives and longs to live, dies as a beast dies with the body. Dr. Carus feels that to the ordinary man that is equivalent to a denial of immortality. The ordinary man is not much cheered by being told that after his consciousness perishes he will live again in the lives of others whom he indirectly or directly influences:—

Man's personality remains after death a living presence, and this living presence makes its influence felt as if he were conscious of it. He draws, as it were, on the consciousness of the living, he utilizes their vitality, their sense organs, their sentiments, and so the people who believe in a conscious immortality are after all not far from the truth.

THE SURVIVAL OF CONSCIOUSNESS.

Much more acceptable is the doctrine of Professor Fechner who, in his little book of "Life After Death," adds to the doctrine of Dr. Carus the consolatory belief that man is actually preparing during his life a new and higher type of existence which will bear the stamp of his personality:—

Fechner claims that at the moment of death man's consciousness is transferred to his spiritual body, and that thus the soul exchanges its present habitat for a more ethereal existence. "In the moment of death, man will at once become conscious of all the ideas and effects of his actions in life." According to Fechner our bodily frame "holds us in bonds which must be undone in death to give us the higher consciousness of our union with other spirits, and when in death 'eternal night sinks down on man's bodily eyes, a new day will break upon his spirit.'" Fechner claims that we shall no longer need our eyes because we acquire a new and higher kind of vision, such as only the sun and all the planets possess, when emitting and intercepting rays of light.

Dr. Carus rejects Fechner's theory as fantastic and unscientific, but admits that although untenable in its literal meaning, it is "as if true," and incorporates a truth that is significant and should not be denied.

HOW TO SETTLE THE QUESTION.

Telepathy and messages from the dead would, Dr. Carus admits, lead him to revise his scientific views. But he regards neither of them as proved. Hence those of us who know that both telepathy and messages from the dead are true do not pay much heed to a scientific dictum which is admittedly tenable only so long as these truths are ignored. On this point Mr. Hereward Carrington, writing in the *Open Court*, seems to us to hit the nail on the head when he says that—

I think that the only way this matter can ever be settled is by resolutely putting aside all philosophy and other preconceptions, and by turning to direct investigation of evidence and of facts that may be forthcoming—tending to say that such persistence of consciousness is an actual fact. If these facts are ever established, then all speculation is mere child's play and conclusively disproved by the evidence in the case.

That these facts are in process of being established is to me as clear as noonday, and the more I read

and reflect upon the whole subject the more I am convinced that it is here where the decisive battle will be fought and won.

THE ANGLICAN CHURCH AND SPIRITUALISM.

The Rev. Percy Dearmer has been contributing to the *Commonwealth* a series of notable papers on "The Communion of Saints." In these articles we have a frank confession that the decay of faith in the reality of the cloud of invisible witnesses is being arrested by the attention now being paid to psychical research. He says:—

Every lack of faith in the Church leads to the uprising of some sect which bears witness to the forgotten truth. This truth was forgotten, and thousands of people have taken refuge in Spiritualism. Many of the greatest minds are convinced by the evidence that the power of the departed, not only to know about us, but to communicate with us, has been proved.

It would be interesting to know what Bishop Gore, for instance, would think of a teacher in a Church school who ventured to interpret "I believe in the Communion of Saints" after the fashion of Mr. Dearmer.

THE THEOSOPHISTS.

The Theosophists have succeeded in establishing a world-wide organisation based upon the most clear, definite, and dogmatic statements as to the reality and nature of Life after Death. The book by Mr. C. W. Leadbeater, which gives the title to this article, is one of the most lucid and most categorical of all their writings.

Nothing can be more categorical than the claim made by Mr. Leadbeater for the authenticity of his revelations. While philosophers speculate and theologians wrangle concerning the significance of ancient revelations, Mr. Leadbeater boldly claims that he and his fellow-students speak of what they actually know by first hand investigations. When he speaks of what exists on the other side of Death, he speaks of what he has seen and heard, because he has been there himself.

KNOWLEDGE AT FIRST HAND.

Lest anyone should doubt the fact that any living man can actually in serious earnest make such a claim, I quote Mr. Leadbeater's exact words:—

There is a far more definite and satisfactory method by means of which we may acquaint ourselves with every detail of the life of this other world—in so far, that is, as it is possible for us to comprehend it while still upon the physical plane. It is perfectly possible for man while still what we call alive to penetrate into this other world, to investigate it at his leisure, to communicate with its inhabitants, and then to return into our present state of existence and describe what he has seen.

When it is found that a number of such investigators are constantly in the habit of making separate investigations and then comparing notes, and that broadly they always agree on all points of importance, the evidence seems considerably strengthened. When it is further found that their investigations fully confirm, and even in some cases explain, the teaching given on these subjects in all the older religions of the world, it is evident that a very strong case is made out in their favour, and it would be foolish to refuse to allow them full weight in the discussion on such subjects.

Any minister of any church will have his version of the states after death to put before us; and in support of it he will enjoin that the Church teaches this or that, or that the Bible tells us so and so. But he will never --- to

us, "I who speak to you have been into this heaven or this hell which I describe; I myself have seen these things, and therefore know them to be true." But that is precisely what the Theosophical investigators are able to say, for they do know that of which they speak, and they are dealing with a definite series of facts which they have personally investigated, and therefore they speak with the authority and certainty which only direct knowledge gives.

HOW THE LIVING VISIT THE OTHER WORLD.

It is unnecessary here to enter into any discussion as to whether this bold claim is justified. Suffice it to say that Mr. Leadbeater claims that the faculty for making excursions into the region beyond the grave is common to all men. We all spend our sleeping lives in that mysterious region. But the faculty of exploring it intelligently needs to be cultivated. And it is very difficult to bring back into our waking consciousness the memory of what we have seen and heard when our physical senses are asleep. The Theosophists say that they have learned the art of developing what they call their astral consciousness, so that they have the benefit of the use of the senses and powers belonging to it during waking life as well as when they are asleep. Hence Mr. Leadbeater asserts: "There are among us an ever increasing body of people for whom these things are no longer a matter of speculation but of knowledge."

Without accepting or denying the truth of this assertion, it cannot fail to interest every one to hear what it is, these adventurers beyond the bourne have to tell us as to the nature of life after death.

WHAT THEY HAVE DISCOVERED.

According to Mr. Leadbeater and his co-voyagers the Christian teaching, especially the teaching of the Catholic Church, is not very far from the fact, with one considerable exception. Heaven there is, purgatory there is, but hell, in the popularly understood sense of a place of purposeless torture eternally renewed, there is not. Its place is taken by what Mr. Leadbeater describes as "the merciful truth of æonian suspension." When, after some millions of years spent in purgatory, or in periodical reincarnations, any human soul is proved to be incorrigible, it drops out into a condition of comparatively suspended animation, where it remains until the advent of another scheme of evolution, when it will begin again the attempt to ascend.

THE TRUTH OF PURGATORY.

Purgatory is not a place of fiery torment. But it is a place of purgation, in which the sin of a man works out its punishment by natural process. For instance, a confirmed drunkard at death carries with him into the beyond the craving for drink. But as he has no longer a physical body by which he can satisfy that craving, he remains tortured by the unsatisfied appetite until, through terrible suffering, the evil desire wears itself out, and the soul, purified by this purgatorial torment, can pass on to a higher stage. When he is reincarnated he will be refitted with a body capable of responding to the alcoholic

temptation; but if he is well trained in youth to crucify the body and its lusts, he will outgrow the temptation, and "never again in all his long series of future lives will he repeat that mistake."

OUR PHYSICAL LIFE ONE-THIRTIETH OF AN INCARNATION.

The essence of the theosophical teaching about death is that it is only a point in the long history of the life of the soul. Birth is one point, death is another. Each marks a transition from one stage of existence to another. All of us, according to Mr. Leadbeater, have already passed many times through the gates of death and through the gates of birth. If we could but remember, we should feel equally at home in our cradle as in our grave. Our physical life, Mr. Leadbeater tells us, averages about one-thirtieth of the period of our existence as one conscious entity. That is to say, if a man lives fifty years on earth, he will pass about 1500 years on the other side of the grave before he is reincarnated on this earth. Memory subsists and conscious personality lasts for 1500 years. Then memory is dimmed, and the soul begins its new pilgrimage of 1500 years with a fresh set of memories and experiences, and so forth, for an indefinite period of successive incarnations, until it is made perfect. Such is the theory, or, rather, one theory of reincarnation—for there are several. In some the time between each incarnation is much shorter than 1500 years. But leaving theories on one side, what is it that happens when we die?

WHAT HAPPENS AT DEATH.

When a man dies he dies without pain. The death-rattle and the death-struggle are usually but the convulsions of the body after the soul has quitted its earthly tenement. The dead man simply wakes up as from a sleep to discover that he is free from weariness and pain. He does not at first realise that he is dead. He thinks he is "dreaming." He looks about him and sees the same rooms with which he is familiar, peopled still by those whom he has known and loved: he still sees and hears, thinks and feels. "I am not dead," he will often say, "I am alive as much as ever and better than I ever was before." Conviction that he is really dead comes to him usually by his finding that his friends cannot hear him or feel his touch. Then he feels uneasy, and does not understand. An English general once said when he woke up from the sleep of death: "If I am dead, where am I? If this is heaven, I don't think much of it; and if it is hell, it is better than I expected." His desires still persist, and around him are the embodied thought-forms which he has created in his life.

WHAT FIXES OUR FATE.

Whether his life is one of happiness or discomfort will depend chiefly upon the nature of these:—

On the contrary, man remains after death exactly what he was before it—the same in intellect, the same in his

qualities and powers; and the conditions into which the man passes are precisely those that he has made for himself. The thoughts and desires which he has encouraged within himself during earth-life take form as definite living entities, hovering around him and reacting upon him until the energy which he poured into them is exhausted. When such thoughts and desires have been powerful and persistently evil, the companions so created may indeed be terrible; but, happily, such cases form a very small minority among the dwellers in the astral world. The worst that the ordinary man of the world usually provides for himself after death is a useless and unutterably wearisome existence, void of all rational interests—the natural sequence of a life wasted in self-indulgence, triviality, and gossip here on earth.

There is no reward or punishment from outside, but only the actual result of what the man himself has done and said and thought while here on earth. In fact, the man makes his bed during earth-life, and afterwards he has to lie on it.

THE BOREDOM OF THE WORLDLING.

Mr. Leadbeater then describes in detail the fate of various typical souls when they pass over into the next life. He takes as his first example the ordinary colourless, selfish worldling, neither specially good nor specially bad. He is likely to be bored inexpressibly in the next life. For all the things which filled his mind on earth—his gossip, his business, his sport, his dress, his dinners—have vanished, and there is nothing to fill the void. He has laid up no treasures in heaven, and he finds himself lonely, miserable, and unoccupied, with nothing to do, nothing to interest him, and a good deal to annoy him in his inability to satisfy any of his tastes and appetites. Helpers come to his rescue, and sometimes he responds to their teaching and escapes from the dull realm of nothingness into a higher plane. But "sometimes such a man will settle down into a condition of apathetic despair, and surround himself with a heavy black cloud of depression which it is exceedingly difficult to dissipate." Such a man becomes a dweller in the outer darkness.

THE TORTURES OF THE DAMNED.

When Mr. Leadbeater comes to describe the fate of the drunkard and the sensualist, his narrative increases in horror. Tantalus and Sisyphus, he says, were accurate representations of the actual fate of the voluptuary whose uncontrolled physical appetites become stronger rather than weaker after death, "since their vibrations have no longer the heavy physical particles to set in motion." Sometimes they suffer from the pangs of remorse, at other times they make frantic and successful efforts to possess themselves of the bodies of the living through which they can renew their debaucheries. For this awful expiation is exacted, and the state of the frenzied but impotent sensualist becomes worse than before.

Mr. Leadbeater says that the dead miser suffers by seeing his gold squandered by those into whose possession it has come, and the jealous are doomed to watch with unavailing rage the affection they sought to monopolise showered upon others. "Jealousy at all times is utterly selfish and irrational, but after death its surgings often become yet wilder, and its unfortunate victim seems further removed than ever from the faintest gleam of common sense."

HOW WE ARE HAUNTED AFTER DEATH.

Sometimes the soul becomes a kind of automatic gramophone perpetually reproducing some crimes, as of murder or of revenge. At others the awakened soul finds itself surrounded by multitudes of embodied thought-forms which are apparently alive, and which threaten to cling to him everlastingly. A sinner is haunted by the spectral forms of all those whom he has injured. Wiertz's terrible picture of Napoleon in the shades is but a faint shadow of the reality. Sometimes all these multitudinous thought-forms combine to form one gigantic phantom. Mr. Leadbeater tells of "one such case which came recently under the notice of our investigators."

A music-hall singer who had been an incorrigible coquette, and as such had inflicted untold misery on many admirers, found herself confronted in the next world by the rage and hatred of all those whom she had deceived and ruined. "The concentrated anger and detestation of many had collected into one horrible form, which in outward appearance somewhat resembled a huge distorted gorilla. This unpleasant attendant seemed filled with the most malignant ferocity, and caused her the utmost terror, but though she spent her astral life in flying from it, it was quite impossible to escape it." Mr. Leadbeater's investigators "promptly destroyed this malignant apparition" without apparently doing its victim much good.

In another case, where one Arab had betrayed his friend to death through jealousy, he was doomed in the other world to suffer the perpetual horror of friendly advances from his murdered friend, who, being quite unconscious of the murderer's treachery, constantly sought his companionship:—

In the nature of things this flight and pursuit must continue for years, which no doubt would seem eternities of unavailing repentance to the criminal, until at last, by slow degrees the outer shell would wear away and there would come a time of mutual explanation.

ON PREPARATION FOR DEATH.

So much for the sinner. What about the others? If Theosophy tolerates the doctrine of justification by faith, it is only because, being justified by faith, men bring forth works meet for repentance:—

The only preparation for death that is of any real use or importance is a well-spent life. Death does not affect the real man in the slightest degree; the putting aside of the physical body no more alters his nature than does the removal of his overcoat.

If in this earlier stage he has learnt to delight in unselfish actions and to work for the good of others, the astral life will be for him one of the most vivid joy and the most rapid progress.

But there is great force in loving thoughts, and prayers for the dead are specially commended. Mr. Leadbeater says:—

One who has been widely loved is very much helped and uplifted by the currents of thought directed to him. A very noticeable example of this was seen in the case of Her Majesty the late Queen Victoria, whose rapid passage into the heaven world was undoubtedly due to the millions of loving and grateful thought-forms which were sent to her as well as to her own inherent goodness.

BIRTH IS DEATH AND DEATH BIRTH.

For the good it is so good to die that, if they only had themselves and their pleasure to consider, it would be well to commit suicide at once. "But there are lessons to be learnt on this plane which cannot be learnt anywhere else, and the sooner we learn them the sooner we shall be free for ever from the need of return to this lower and more limited life." For death is birth and birth is death:—

It is a strange inversion of the facts, this employment of those words living and dead, for surely we are the dead, we who are buried in these gross cramping physical bodies, and they are truly the living who are so much freer and more capable because less hampered.

THE AFTER LIFE OF SCIENTIFIC MEN.

Mr. Leadbeater says of the man who during earthly life has had any intelligent interest or soul enough to look beyond gross matter, he will find death opens to him new lines of investigation and study:—

He discovers that life away from this dense body has a vividness and brilliancy to which all earthly enjoyment is as moonlight unto sunlight, and that through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him. As has been said above, he may become a centre of peace and joy unspeakable to hundreds of his fellow-men, and may do more good in a few years of that astral existence than ever he could have done in the longest physical life.

For the first time since his earliest childhood man after death is free to do precisely what he likes. Mr. Leadbeater's investigators have found deceased scientific men pursuing their studies and researches with greater avidity than was possible on earth. Mrs. Besant's reports of her visits to Professor Clifford and Mr. Bradlaugh on the astral were very interesting and suggestive. Philanthropists will pursue their philanthropy more vigorously than ever, and under better conditions. There are thousands whom they can help, and with far greater certainty of really being able to do good than we usually find in this life.

WEEP NOT BUT PRAY FOR THE DEAD.

The so-called dead are in touch with the living, and are often influenced for good or for evil by the passions and the prayers of those whom they have left behind. Excessive grief for the departed retards their development, whereas prayers and strong loving wishes for a particular dead person always reach him and help him. "Europe little knows what it owes to those great religious orders who devote themselves night and day to ceaseless prayer for the faithful departed." We always shall recognise our dead, and the bond of sympathy and affection draws those who love into close communion.

THOUGHT FORMS ON THE OTHER SIDE.

When the soul passes over, it finds itself in a thought-world filled with thought-forms of its own creation. Devils and angels, Shakespeare's heroes and heroines, the apostles, the patriarchs, Robinson Crusoe and Jack the Giant Killer—all the phantasmas of our thoughts during life take bodily and apparently real shape on the other side. But

gradually these thought-forms, which are simply the visualised form of mental conceptions, and have no intrinsic life of their own, become less and less distinct. The soul is withdrawn from them, and "he discovers that all in which he has hitherto delighted has been merely introductory, and that the reality with which he comes into touch at a later stage of his progress has a grandeur and a depth and a radiance which nothing astral can even suggest."

MR. LEADBEATER AND HIS BOOK.

I will not follow Mr. Leadbeater in his further flights into the Heaven World, but recommend all those who are interested in the subject to obtain his book. Mr. Leadbeater was a clergyman of the Church of England before he became a Theosophist, and he declares that he has personally verified the truth of his statements by the aid of occult teaching imparted to him by a Great Teacher whom he met in India.

Whether his narrative be true or false, it is at least deserving of the attention of all those who have not so far departed from rationality as to be indifferent to the question whether death ends all, or whether, as all great teachers say, it is but the birth and the beginning of a new life.

Another book, "Intervoven," privately printed in Boston, contains a remarkable series of letters written from the other side by a young doctor to his mother. The book is full of detailed information

as to his actual experience, and I regret that I have no space left to deal with its contents in this article.

And so I end as I began, by commending the question as to what our elementary teachers have to teach their schools as to the soul and the life after death to the legislators and ecclesiastics who are busily engaged in wrestling with the religious difficulty. For here assuredly is the root and essence and soul of the whole subject—If a man dies shall he live again, and how and where and why?

IMMORTAL LIFE GAINED BY DYING TO SELF.

Miss Louise Collier Willcox, writing at some length upon "Recent Speculations upon Immortality" in the April *North American Review*, says:—

Modern speculation seems to emphasise one point quite unanimously, namely: that such immortality as there is to be gained is not come at easily; that, whether in the body or out of the body, many deaths must be died and the self must give up the self more times than one. Even in this life all higher forms of happiness are connected with a distinct sense of the loss of personality. Virtue consists largely in the "heart at leisure from itself," and the most fortunate endowment of genius is the impersonal intellect and a free and wide-roving curiosity.

Among the writers whose books Miss Willcox reviews are Edward Carpenter's "The Art of Creation"; Professor W. Ostwald's "Individuality and Immortality"; Crothers's "The Endless Life"; Dr. Osler's "Science and Immortality"; Munsterberg's "The Eternal Life"; Saxeby's "Evolution the Master Key," and G. Santayana's "Reason in Religion." W. T. STEAD.

THE MODERN GIRL'S READING.

In the *Monthly Review*, Margarita Yates gives the "other side" of the question discussed in a recent number of the *Nineteenth Century*—"The Reading of the Modern Girl." The conclusion of that pessimistic paper was that the modern girl "reads chiefly rubbish, and does not know her Standard Authors." Miss Yates replies that a wisely-trained modern girl of over fifteen reads much that is certainly not rubbish, and that though she may not have read the particular standard authors (a very wide term, as she truly remarks) mentioned in the *Nineteenth Century* set of questions, she has nevertheless read and re-read, even learned by heart, her own particular favourite standard authors. She quotes a well-read girl who disliked Lamb; another who found Milton unendurable, though a third thought "Paradise Lost" better than anything she had ever read. The writer's conclusion is:—

The average girl, I find, will turn with avidity to the joys of literature, when once she has a foundation to build upon, but not before. Then it is a relief to her, but before it would have merely added to her sense of mental congestion.

In a wisely-conducted school well known to me, only girls of certain attainments are allowed to enter the Literature Class. . . . Suddenly a new world bursts upon them, and they revel in it. They find limitless pleasures in "The Idylls of the King," "The Ring and the Book," "Religio Medici," "John Inglesant," "The Cloister and the Hearth," "Endymion," and a hundred other favourites. And in this wisely-taught school none is, having arrived at years of discretion, forced to read authors she has no sympathy

with. Does a girl dislike Tennyson, she is asked to study Browning; if he be not to her taste, she is told of the beauties of Matthew Arnold, of Southey, of Longfellow. She need not despair because she does not like one; she will like others, and she finds she does. Among some of the girls of this school there is a ceaseless rivalry for literary knowledge.

Usually, says Miss Yates, every school has a few authors it fervently dislikes. In her own school Jane Austen was banned, because her heroines were given to fainting and had humdrum experiences; Dickens was hated because of the vulgarity of his language, which brought blushes to the cheeks of maidens obliged to read him aloud; Charlotte Yonge (of whom the writer knows so little that she misspells her name) was disliked chiefly because of her narrow religious views; and other well-known writers came under the ban for other and various reasons.

Turning to girls who have left school, but are still quite young, the writer's experience is that they read many books most intelligently selected. "Man and Superman," for instance, induced one to get a *Life of Beaumarchais*.—

Of course there are very, very few girls who, without any encouraging or telling, will study standard authors; but on the other hand, I have scarcely ever found one who could not be interested and made to love real reading.

We may rest assured, therefore, that some, at least, of the future mothers of the race are not so entirely foolish and uneducated as we are occasionally led to believe.

DAY BY DAY.

A CHRONOLOGICAL DIARY OF THE EVENTS OF THE WORLD.

May 8.—An attack by Zulus on the native forces is repulsed ... The Grand Duke Vladimir is practically a prisoner in a hotel at Paris owing to threats of death by Anarchists ... The volcano at Stromboli is active ... The Trade Insurance Company in New York fails as a result of the San Francisco earthquake.

May 9.—Troops are dispatched from England to Egypt ... The crew of the blockade runner "Socrabaya" has been found at Nikolaievsk frozen to death ... It is stated that arms for the Natal natives have been imported from Europe ... King Edward returns to London.

May 10.—The mine-owners on the Rand challenge the legality of the proposal to repatriate coolies ... Vesuvius is again active ... American banks are experiencing a great shortage of money ... Mr. Joseph Leiter, the Chicago millionaire, is robbed of bonds worth £20,000 ... Three hundred thousand workers are affected by the lockout in Germany ... It is announced that Fanning Island is not to be sold.

May 11.—In a fight between the troops of the Sultan of Morocco and those of the Pretender, the Sultan's army is repulsed ... Many changes are made in the official appointments of the Chinese Customs Department ... The British House of Commons accepts a resolution in favour of the reduction of the armaments of the nation ... It is found that slavery is rife amongst Canadian Indians.

May 12.—The Education Bill in England passes through its second reading.

May 14.—The Porte is reported to have promised the evacuation of the Sinai Peninsula ... A Bill introduced in the House of Commons, providing for graduated reductions in hours of labour in coal mines, passes its second reading ... Sir Henry McCallum, Governor of Natal, reports to Lord Elgin the existence of a conspiracy amongst South Africans to kill all the Europeans in the territory ... Since the San Francisco earthquake the geyser region at Yellowstone Park is very active ... In German South-West Africa fresh fighting takes place, and the rebels are driven into British territory ... M. Izvolsky, the Russian Ambassador at Copenhagen, is the new Russian Minister for Foreign Affairs.

May 15.—Mme. Curie, the discoverer of radium, is appointed to the Chair of Chemistry at the Sorbonne University ... The Germans acknowledge that their troops trespassed on British territory in the last fight with the blacks ... The strike of Parisian workmen in various trades in favour of an eight hours day is rapidly extending ... The Tsar, with the aid of a microphone, listens to the proceedings of the Douma.

May 16.—France and Germany give support to Britain over the Turkey dispute ... German burgomasters pay a visit to London, and are entertained ... Sir Joseph Ward entertains the International Postal representatives ... A semi-official denial is given to the statement that Germany hopes to secure a coaling station at Polo Laut, south-east of Borneo ... German newspapers oppose the idea of a reduction of armaments.

May 17.—The Russian Douma protests to the Tsar the inadequacy of the privileges he has granted ... The Deceased Wife's Sister's Bill is read a second time in the British House of Commons ... Turkey recognises the English protectorate over Egypt ... The

Natal Government narrowly escapes defeat over the Unoccupied Land Tax Bill.

May 18.—A Bill providing for the payment of £150 per annum to members is passed by the German Reichstag ... The rebel forces in Natal are strengthening ... The rumour of a Treaty between Britain and Russia causes alarm to Germany ... It is stated that the Sultan is displeased with Germany's want of sympathy with Turkey in the recent dispute.

May 19.—The French Minister states that it would be most imprudent for France to reduce her armaments ... It is proposed by the committee of the United States Senate to have a sea level canal in connection with the Panama Canal instead of one on the lock system ... Another attempted outrage on the part of Anarchists in Paris is reported ... President Roosevelt expresses his intention to visit New Zealand at the end of his Presidential term ... The German Burgomasters, who are now on a visit to London, are entertained at luncheon at Windsor Castle ... A Bill introduced in the House of Commons at the instance of the Labour Party is defeated.

May 21.—Fifteen people are killed by lightning at a funeral in Austria ... Count Witte advises the Council of the Empire to co-operate with the Douma whenever possible ... Sir Joseph Ward announces that he will visit America on his way home ... Sensational statements are published regarding Germany's objections to the attitude stated to have been assumed by Lord Strathcona, with regard to continental emigration ... Five supporters of the British Ministry urge the Government to forcibly repatriate the Transvaal Chinese ... A visit of the British fleet to Kronstadt is reported ... Mr. E. Steinkopf, the Apollinaris mineral springs' proprietor, dies leaving £1,247,000.

May 22.—It is reported by a London newspaper that a plot is being arranged against the Russian Douma ... An announcement that Japan intends to adopt a protective tariff is causing alarm in the United States ... The Simplon tunnel through the Alps, connecting Italy and Switzerland, has been formally opened ... A London deputation of 550 women suffragists waits on the British Prime Minister ... A second note is presented to the Chinese Government from Great Britain, demanding a satisfactory assurance that the appointment of two Chinese officials to the control of the Customs Department will not affect the administration of the department ... Another outbreak is threatened in Natal.

May 23.—The Education Bill is being considered in committee by the British House of Commons ... A gigantic project is brought forward in the United States, involving the construction of a boulevard (3300 miles long) right across the continent from the Atlantic to the Pacific ... It is formally announced that Baron Komura has been appointed Japanese Ambassador at London in succession to Viscount Hayashi ... The French elections for the new Chamber of Deputies result in giving the Government a sufficient Republican majority to enable it to dispense with the support of the United Socialists ... The Chief of Ordnance in the United States navy states that his department is neglected.

May 24.—The commercial banks in San Francisco re-open ... The Canadian House of Commons states that the surplus of revenue over expenditure for the past

year is £1,572,000 ... It is reported that leprosy has been successfully treated at the Leper Home in the United States ... A committee of the United States House of Representatives is appointed to inquire into the best means of regulating the business of Insurance Companies ... The German Navy League resolves to still further increase the navy.

May 25.—The death is announced of Henrik Ibsen, the famous Norwegian poet and dramatist, in his 79th year ... The new Secretary of State for Foreign Affairs in the German Ministry states that he believes that German interests would not be affected even if Russia and Great Britain did arrive at an understanding regarding their possessions in Asia ... It is reported at St. Petersburg that the Imperial family, fearing that the Douma would demand the expropriation of State and Crown lands to meet the requirements of the peasants, have sold vast forests, which belonged to the Crown, to German bankers ... In connection with the Natal rising, Colonel Mackenzie's force destroy the kraals of Mangodi, the chief lieutenant of the rebel chief Bambata ... Applications from the Chinese coolies on the Rand for repatriation are coming in very slowly ... It is announced that the policyholders in the Equitable Life Assurance Society of the United States will be given the right to elect the majority of the directors on the Board ... The Italian Ministry resigns owing to an adverse vote in the Chamber of Deputies.

May 26.—The situation in Natal is very serious. Imperial troops are warned to be in readiness to take the field ... Ex-General Beyers warns the Boers that when the Chinese labour question is settled the Liberals in England will lose all interest in South Africa, and that they must fight for their national existence ... A Bill is being submitted to the Russian Douma by the Constitutional Democrats, which proposes to establish freedom of conscience in matters of religion throughout Russia ... It is reported that the Russian court-martial has sentenced Lieutenant-General Stoessel to death for surrendering Port Arthur to the Japanese ... The Norwegian barque, "Coimbatore," which left New South Wales for Cape Colony, has been posted as missing ... Further outrages occur in Macedonia; sixty persons are murdered ... The Parliament of Cape Colony is formally opened.

May 28.—The Tsar refuses the demand of the Douma for a full amnesty of political prisoners, and cautions the Douma not to exceed its assigned legislative initiative ... Mr. A. Wakley, a rising young English artist, is found murdered in his studio ... The Socialists are signally defeated in the elections throughout Switzerland ... A Royal Commission is appointed to inquire into and report on a number of questions relating to the administration of the Mines Act and to the health and safety of miners.

May 29.—Bomb outrages occur in Russia; several persons are killed ... The decisive stand taken by the Russian Douma, which carried a resolution demanding the immediate resignation of the Ministry, is causing intense excitement ... The German Reichstag by 143 votes to 119 rejects the vote for the payment of the salary of the Secretary for the Colonies ... Mr. John Burns, President of the Local Government Board, deprecates the tendency of Labour to isolate itself from all except manual labourers ... The Hungarian Government arranges with Austria a mutual commercial treaty ... King Edward formally opens the central offices of the Hearts of Oak Benefit Society at Saint Paneras ... A company is formed of influential Australians, resident at Penang, with a capital of £10,000, with the object of exploiting the tin resources of the Malay States ... The United States Senate

passes a Bill imposing stringent provisions for the inspection of meat products by Government officers ... The Tasmanian Parliament is opened.

May 30.—The closure is applied to the Education Bill in England, and the first clause is carried ... Grave charges are made in American newspapers against the Chicago meat packers, who, it is alleged, are selling diseased meat ... Loyal kaffirs do good work in South Africa; several of the rebels surrender ... The German Reichstag insists upon the concentration of colonisation at a few points in South-West Africa and the evacuation of the districts adjoining Cape Colony.

May 31.—Mr. Winston Churchill delivers a speech at a dinner attended by Western Australians resident in London ... The Salvation Army seeks to commence work in Spain ... It is announced that representatives of nearly twenty European Parliaments will meet in Westminster Hall on July 23rd to confer on international matters ... Great Britain and France agree to send a joint commission to Nigeria to delimit the British and French possessions between the Niger River and Lake Chad ... The British Government decides to make a grant for three years for the teaching of the Irish language in the national schools ... A destructive rain storm sweeps over San Francisco.

June 1.—The Beef Trust is reported to be panicked over the revelation of their businesses ... The steamer "Lismore" is reported lost, 22 sailors being drowned ... The British battleship "Montague" goes ashore on the west coast of England ... The death of Mr. Michael Davitt is announced ... A reconciliation is stated to be probable between the Tsar and the Douma ... The Australian visit of the English Labour delegation is postponed ... The Serbian King retires the principal officers who took part in the murder of the late King on full pay and increased pensions ... A bomb is thrown at the King of Spain and Princess Ena; 24 persons are killed and 50 wounded, but the King and Princess escape injury.

June 2.—A strong debate takes place in the British Parliament on the Unemployed question ... Mr. A. B. Aylesworth becomes Minister of Justice, and Mr. Lemieux Postmaster-General in Canada in consequence of some changes in the Ministry ... The attempt to secure the repatriation of Chinese on the Rand is said to be a failure.

June 4.—Mateo Moral, arrested by the police on suspicion of having thrown the bomb at the Spanish wedding, commits suicide on arrest ... President Roosevelt acquiesces in the Canadian offer of assistance of £20,000 to the San Francisco Fund ... Admiral Rojestvensky and 11 officers are to be tried by court-martial for surrendering "Biedovi."

June 5.—Mr. Seddon appoints a Victorian Agent for New Zealand ... A new Cabinet is formed in Austria; it will be a Coalition Cabinet between the Germans and Czechs ... M. Brisson is re-elected President of the French Chamber of Deputies ... The Chinese Customs dispute is settled, China agreeing that existing arrangements shall not be interfered with ... In a Labour disturbance in Mexico, 5000 miners destroy a copper mine with dynamite ... 150,000 men are locked out in Austria in consequence of a trade dispute.

June 6.—W. P. Crik, M.L.A., of New South Wales, and Mr. Bath are arrested in connection with charges arising out of the Lands administration of the State ... The Prince and Princess of Wales do not attend a bull fight in Madrid in honour of the royal wedding.

June 7.—The London *Daily Telegraph* states that "The Admiralty and the War Office" will stipulate in future contracts that tinned meats shall only be accepted from the British colonies ... The Emperor of Germany visits the Emperor of Austria.

THE LONDON BANK OF AUSTRALIA LIMITED.

Subscribed Capital	£1,276,747 10 0
Paid-up	547,827 10 0
Uncalled, including Reserve Liability	728,920 0 0

BOARD OF DIRECTORS.

Andrew Cunningham, Esq.
George Miller, Esq.

Chairman—David Finlayson, Esq.
David Quixano Henriques, Esq.
Right Hon. Sir Walter Foster, M.P.

Sir James Francis Garrick, K.O.M.G., K.C.
Robert Rome, Esq.

DIRECTOR'S REPORT.

Presented at the Ordinary General Meeting of the Proprietors, held at Winchester House, Old Broad-street, at 12 o'clock noon on Monday, 14th May, 1906.

The Directors present their report, accompanied as usual by audited accounts, for the year ended 31st December last. The Profits as shown by the Annual Statement of Profit and Loss after deducting management charges and taxes, amount to

£85,781 8 7
11,561 11 2

To which is added the amount brought forward

£97,342 19 9

After providing for the interest at 4½ per cent. on the transferable deposit receipts for the year 1905, amounting to

62,587 9 8

There remains a credit balance to be dealt with of

£34,755 10 1

Out of which the Directors recommend:—

That the Dividend of 5½ per cent. on the preference shares be paid for the year

£9,456 3 0

That a Dividend of 2½ per cent. on the ordinary shares be declared for the same period

9,192 13 9

18,648 16 9

That the Balance be carried forward to next account

£16,106 13 4

Australia has had another good year with an abundant harvest and a largely increased production of wool. The price of wool has been more than maintained. Recently rain has fallen abundantly in almost every district, and prospects are favourable for another good season. Money, in consequence of the large sums received for crops and the wool clip, is very plentiful, and rates are low, which for the present is not favourable to banking profits. In pursuance of the Directors' policy to pay off the Transferable Deposits as soon as practicable, another 10 per cent. instalment, amounting with interest to £320,000, was prepaid on the 1st inst., now leaving only the instalment due 1917 to be dealt with. During the year Branches and Agencies have been opened at Casino, Coraki, and Woodburn South, in New South Wales, and at Framlingham, Koo-wee-rup, Purnim, and Yea, in Victoria. The branch at Wilcannia, New South Wales, has been closed. The Director retiring under the provisions of the Bank's Articles of Association is Mr. Robert Rome, who being eligible offers himself for re-election. The Bank's Auditors, Messrs. Price, Waterhouse, and Co., also retire, and again offer themselves for re-election. Warrants for the dividends, less income tax, will be issued, payable on and after 17th May, to those shareholders whose names appeared on the Register on 30th ult.

By Order of the Board,

F. J. CURTIS, Secretary.

2 Old Broad-street, London, 3rd May, 1906.

BALANCE-SHEET, 31st December, 1905.

LIABILITIES

Capital—	
491,333 ordinary shares of £22 10s. each	£1,104,817 10 0
Less—	
Uncalled and reserve liability, £736,545; calls in arrears, £365	737,110 0 0
Add—	
Amount prepaid by trustees in respect of uncalled capital and reserve liability	8,190 0 0
17.193 5½ per cent. cumulative preference shares of £10 each fully paid	171,930 0 0
Transferable deposits due 1911 and 1917	£547,827 10 0
Other deposits and current accounts	1,238,090 7 0
Bills payable and other liabilities (including reserves for doubtful debts)	2,935,600 8 4
Notes in circulation	667,663 1 1
Balance of undivided profit	106,144 0 0
	34,755 10 1
	£5,550,080 16 6

ASSETS

Coin, bullion, cash balances, and notes of other banks	£901,130 10 4
Money at call and short notice in London	85,000 0 0
Investments, including those held against note issue, and bills receivable	658,466 15 9
Bills discounted, advances, and other assets of the bank	3,522,296 10 5
Bank premises	383,187 0 0
	£5,550,080 16 6

PROFIT AND LOSS ACCOUNT for the Year Ending 31st December, 1905.

To salaries and general expenses in Australia including remuneration to local Directors, rent, rates, repairs, stationery, travelling, etc.	£61,856 6 4
To salaries and general expenses in London including Directors' and Auditors' fees, rent, repairs, stationery, telegrams, etc.	9,379 17 2
To land tax and tax on note issue	2,389 10 3
To interest at 4½ per cent. on transferable deposit receipts for the year 1905	62,587 9 8
To balance of undivided profit	34,755 10 1
	£170,968 13 6

By balance as per last report	£33,210 0 5
Less dividend for year ended 31st December 1904—	
On preference shares	£9,456 3 0
On ordinary shares	9,192 6 3
	18,648 9 3
	£11,561 11 2
By profits in London and in Australia after providing for interest due and accrued on current deposits, deducting rebate on bills, and making provision for bad and doubtful debts	159,407 2 4
	£170,968 13 6

[Continued on next page]

D. FINLAYSON
ANDREW CUNNINGHAM } Directors.
D. Q. HENRIQUES

F. J. CURTIS, Secretary.

In accordance with the provisions of the Companies Act 1900, we certify that all our requirements as Auditors have been complied with, and we have to report to the shareholders that, having examined the above balance-sheet, with the books at the Head Office and the returns from the branches, we are of opinion that the above balance-sheet, is a full and fair balance-sheet, properly drawn up so as to exhibit a true and correct view of the state of the bank's affairs as shown by such books and returns.

PRICE, WATERHOUSE, and Co., Auditors

INSURANCE NOTES.

It is estimated that the total loss to insurance companies by the San Francisco conflagration will amount to £20,000,000, of which the British companies are expected to bear about £6,000,000. The settlement of the losses will be a complicated undertaking, and probably they will be adjusted by a committee of insurance experts appointed by the various companies interested. For earthquake damage, pure and simple, no company will be liable, nor for buildings which were thrown down by the earthquake and then damaged by fire. Where these two causes were simultaneous, the liability of the company will be difficult to determine. It is doubtful also if companies are liable for the loss to buildings destroyed by artillery and dynamite to arrest the progress of the fire. It is understood that at least two insurance companies specifically exempt by their conditions all losses caused directly or indirectly by earthquake, so that very difficult questions will arise for solution, which will probably take considerable time. The companies will be actuated by a desire to deal fairly to the insured, but at the same time their responsibility to policyholders in other parts of the world and to their shareholders must be respected.

The North British and Mercantile Insurance Co., the head office of which is at Edinburgh, has offered to take over the British policies of the Mutual Life Insurance Co. of New York, amounting to nine millions sterling. They would, of course, require sufficient assets to be also transferred to provide for the reserve against such policies and accruing bonuses. The offer is being considered by the Mutual Insurance Co. of New York head office Board, and the outcome of the proposal will be awaited with interest. A similar offer regarding the Australian business was reported to have been made by the National Mutual Life Association of Australia, but cable advice from the head office of the Mutual of New York was published in the Melbourne press stating that that company had no intention of parting with any of its business.

A serious fire occurred in Paris during the month, when the buildings comprising the leather markets were destroyed. The damage was estimated at £400,000.

The Traders' Insurance Co., a Chicago company, founded in 1865, has collapsed owing to the claims made upon it for the San Francisco conflagration, which amount to £750,000. It had a paid-up capital of £100,000, and its net premium income for 1904 was about £300,000.

An unpleasant surprise was caused in insurance circles in Melbourne last month when it was made known that Mr. J. J. Madden, Victorian agent of the National Union Insurance Society and the Switzerland Marine Insurance Co., was missing from his office. An investigation of his companies' accounts showed that a large sum was missing, and a warrant has been issued for his arrest.

THE EQUITY TRUSTEES, EXECUTORS, AND AGENCY COMPANY LIMITED.

RESERVE LIABILITY, £100,000; GUARANTEE FUND, £10,000.

BOARD OF DIRECTORS: Edward Fanning Esq., Chairman; W. Campbell Guest Esq.; H. B. Higgins Esq.; K. C. M.P., Donald Mackinnon Esq. M.L.A.; R. G. M'Intosh Esq. M.L.A.

REGISTERED OFFICE, NO. 65 QUEEN ST., MELBOURNE.

This Company is empowered by special Act of Parliament to per-
form all classes of trustee business. JOEL FOX, Manager

THE CREDIT FONCIER

Lends to Farmers in Victoria

£50 TO £2000

At 4³/₄ per cent. for 30 Years, with right to pay off any half-year.

Apply,

INSPECTOR-GENERAL OF SAVINGS BANKS,
MELBOURNE.

THE COLONIAL MUTUAL .. FIRE ..

INSURANCE COMPANY LIMITED.

FIRE . . .
ACCIDENT . . .
EMPLOYER'S
LIABILITY . . .
FIDELITY
GUARANTEE . . .
PLATE CLASS
BREAKAGE . . .
MARINE . . .
BURGLARY . . .

Insurance.

OFFICES.

MELBOURNE—60 Market Street.

SYDNEY—78 Pitt Street.

ADELAIDE—71 King William Street.

BRISBANE—Creek Street.

PERTH—Barrack Street.

HOBART—Collins Street.

LONDON—St. Michael's Alley, Cornhill, E.C.

WM. L. JACK,
MANAGER.

Essay Competition.

In order to celebrate the important step we are taking in reducing the price of "The Review of Reviews" from 9d. to 6d., so as to touch a still larger constituency, we have decided to offer

A Prize of Ten Guineas

FOR ARTICLES ON

"INTERNATIONAL ARBITRATION v. WAR."

The prize money will be divided. **FOUR GUINEAS** will be paid for the best article the author of which is a pupil in any of the State schools of Australasia, or is a pupil in any of the Secondary schools, and is also under 16 years of age. (This arrangement will equalise matters, as many pupils of Secondary schools are much older than that.) **SIX GUINEAS** will be paid for the best article the author of which does not come under the conditions relating to the Four-Guinea Prize.

The article must not be above 3000 words in length. Articles become the property of the Editor. The winning articles will be published. Manuscripts must be in our hands by the 31st January next. Only one side of the paper must be written on, and writing must be very legible. A committee of prominent gentlemen will adjudicate.

One of the finest text-books in which to seek for current information upon the subject of the Competition is "The Review of Reviews for Australasia." Take each issue regularly.

Articles must be signed with a *nom de plume*, the name for which it stands being enclosed in a sealed envelope—

THE EDITOR "Review of Reviews,"

Equitable Building, Melbourne.

MORE LETTERS FROM WOMEN.

From Mrs. Elizabeth Sweet, 135 Gouger Street, Adelaide, S.A., 2nd December 1904.

"It affords me great pleasure to testify as to the great and lasting benefit I derived from taking Warner's Safe Cure, after suffering for many years from constitutional breakdown and nervous prostration, brought on by mental worry and family troubles. I have been the mother of fourteen children and had lost my husband, so was compelled to support my family by my own unaided efforts. This seemed a burden greater than I could bear, but I struggled on until I became so weak and ill that I could scarcely drag myself through my duties. Then my hands and feet began to swell, and I could not walk without a stick to support me. Finally the time came when I had to take to my bed. A doctor was called in who gave but little hope of my recovery. A friend who came to see me advised me to take a course of Warner's Safe Cure. She seemed to have such great faith in the medicine that I began to hope that it would benefit me, and therefore commenced to take it. In a few weeks I could hardly realise that I was the same woman. I was able to get up and walk about without the aid of any support. My strength returned, and I felt that I had been granted a new lease of life. After taking seven bottles of Warner's Safe Cure I became assured that I was quite well, and once more able to battle with life for my family who were dependent upon me."

From Mrs. Clara E. Horne, Wentworth Street, Plattsburg, Newcastle, N.S.W., 16th March, 1905.

"For a long time I suffered almost daily from nervousness, giddiness and headaches which were almost unbearable, accompanied by great lassitude and mental depression, brought on, no doubt, by the influence of the law of nature applying to women of middle-age. Fortunately I was recommended to take Warner's Safe Cure, and was astonished at the great relief I obtained. Continuing to take the medicine I was soon free from any distressing ailments, and able to go about my work as well as ever. I have recommended Warner's Safe Cure to many women, who have taken it with the same beneficial result."

From Mrs. Annie Harrison, 54 Campbell Street, Balmain, Sydney, N.S.W., 8th March, 1905.

"I have suffered as many other women have from the effect of rearing a family of children, complicated by disorders of the liver, constipation, headaches and depression of spirits. Quite frequently, while working about the house, I would have to sit down and rest until faintness passed. About a year ago I suffered almost torture from pain in my back and head, scarcely knowing a moment's peace. A friend knowing my condition, recommended a trial of Warner's Safe Cure. The advice was adopted, and, after taking a few bottles of the medicine, a most favourable change took place. Continuing the treatment I continuously improved in health, until now all my previous troubles have left me and I am in good health."

From Mrs. J. N. Thomas, 84 Oroya Street, Boulder City, W.A., 17th October, 1904.

"Ten years ago I was taken ill and consulted a leading doctor in Adelaide. I described to him my symptoms, an intense pain in my right side, accompanied by a swelling or feeling of lightness, the pain being so severe that I could not lie on that side nor get my proper rest and sleep, also that I had begun to lose flesh rapidly. The doctor diagnosed the case as being one of hydatids or of tumour of the liver, and said that in either case I should have to undergo an operation. He strongly advised me to go to the hospital and be further examined. I went to the hospital, and the doctor there confirmed what the other doctor had said in respect to an operation being the only means by which I could be cured. I did not like the idea of an operation, and promised to think about it, and let them know my decision. On leaving the hospital I met a friend and told her what the doctors had said. She advised me not to have an operation performed, but to go home and take a course of Warner's Safe Cure, as she was sure it would cure me. She inspired me with such confidence that I resolved to take her advice, and procured a few bottles of the medicine. I was, however, so weak when I returned home that I had to go to bed, where I remained for a week, but during that time I took Warner's Safe Cure at regular intervals. In a short time I began to feel easier and better, and by the time that I had taken six bottles of the medicine the pain had all gone. I could eat and sleep and enjoy my rest and food, which I had not been able to do for many months previous. Since that time I have been in good bodily health, and able to attend to my household duties."

From Mrs. Bridget A. Nolan, 62 Lyons St., Ballarat South, Vic., 17th Feb., 1905.

"About eight years ago I began to take Warner's Safe Cure for indigestion and for a chill. I suffered also from weakness and prostration, general debility, nervousness, sleepless nights, and depression of spirits. I could not even help myself. Several doctors had attended me for about five years, and I had got tired of throwing my money away without any good result. I first had one advice and then another, but all were without avail. Through reading a Warner's Safe Cure Book I began to take Warner's Safe Cure, but with little hope that it would do me any good, but the first bottle made such a wonderful change in me that I continued to take the medicine until I was completely cured. I am thankful that I took Warner's Safe Cure, and gladly recommend it to any woman who may be suffering as I did."

From Mrs. H. Harriott, 22 Surrey St., Darlinghurst, Sydney, N.S.W., 10th Sept., 1904.

"For three years I suffered from severe pains in my back and head. I could scarcely get any sleep at night, and my appetite was very poor. Finally I got so bad that I could scarcely move about. I tried doctors but could get no relief. I was then advised to try Warner's Safe Cure. I did so, and felt relief after the first few doses. After taking only four bottles of your valuable Warner's Safe Cure I am now as well as ever I was."

From Mrs. Carrie Rowse, 28 High St., West Geelong, Vic., 25th August, 1904.

"Some years ago I was prostrated by extreme weakness, general debility, loss of appetite, headaches, and depression of spirits. My system was completely run down and out of order. A friend who knew my condition recommended me to take Warner's Safe Cure. Although without much faith, I adopted the advice, and after taking Warner's Safe Cure for a little time a favourable change developed. I began to improve in health and strength, my appetite returned and I was very soon strong again and in the enjoyment of good health."

From Miss Edith Newman, 58 Grosvenor St., Balclutha, Vic., 21st Jan., 1904.

"For the benefit of ladies who may be suffering as I did, I wish to state, in a few words, my experience in taking Warner's Safe Cure and Warner's Safe Pills. For more than two years I was suffering from very acute headache, accompanied by fainting fits, extreme weakness, and general debility. At that time, on the advice of a friend, I commenced to take Warner's Safe Cure, and Warner's Safe Pills. I continued to take these medicines for a few weeks only, when the nervousness entirely disappeared, and the headaches and fainting feelings left me. I am pleased to state that I have enjoyed better health since taking Warner's Safe medicines than for years previous to that time."

Jan 6th 1906.
Dear Sir,
The Robur tea is exactly
the only good tea I have
tasted in S. Africa.

Yours faithfully
Lillie Langtry

Robur tea



I'm the Robur Tea Girl!—and though I know it's rude to point, I really can't help it. I do so want you to read that letter which Mrs. Lillie Langtry sent us. She's one of the world's most celebrated beautiful women, you know! She was touring in South Africa when she wrote it, and though nearly all the English and Ceylon firms who pack tea are represented upon that market, none pleased her so well as Robur. We think it's "a feather in our cap"—don't you?—and doesn't it show what jolly good tea Robur is? You try the "Special" grade you'll like it, too—no money can buy better tea.

MISS IRENE DILLON—Phot'd by Stewart & Co., Melb